PRINCIPAL UPANISHADS

VOLUME - I

(Isa, Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Mahanarayana, Svetasvatara)

Edited and Translated by
Vedanta Vidwan
Dr. N.S. Anantha Rangacharya
BANGALORE

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Text, English Translation and Brief notes
according to
Sri Ranga Ramanujamuni

With a Foreword by
Vidyalankara Prof. S.K. Ramachandra Rao

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"Principal Upanishads" - Vol - I comprising of Isa, Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Mahanarayana and Svetasvatara Upanishads - original text, English translation and brief notes according to Sri Ranga Ramanuja Muni - edited and translated by Vedanta Vidwan Dr. N.S. Anantha Rangachar, # 780, V Main Road, Vijayanagar, Bangalore - 560 040 Phone : 3383755

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FOREWORD

The Upanishads are truly the treasure-house of spiritual aspirations of the whole mankind. Their message is relevant for all times and for all people They are intimations of immortality from the sages who directly experienced spiritual perfections. Constituting the conclusions arrived at by the seers of the Vedic lore (and hence described as Vedanta), these texts have been the search-lights for the spiritual wayfarers. While the number of these texts has swelled to over two hundred in course of time, about thirteen of them have been acclaimed as "principal'. Ten among them have merited classical commentaries; and constitute the source-material for the sutras of Badarayana. Alongside these ten, Svetasvatara, Maitrayaniya and Mahanarayana have also contributed significantly towards crystallization of Vedantic thoughts. The Upanishads thus are the definite texts known as Prasthana, and the Sutra as well as the Bhagavadgita rely on them almost exclusively.

It is therefore natural that numerous editions of these Upanishads have appeared in our country along with commentaries and glosses and annotations. In view of the appeal of the Upanishads for the entirety of mankind, several translations in English, French and German have also seen the light of the day. And many have been the extensive and brief accounts of the Upanishadic philosophy that have comeout. Unfortunately most of these publications have either ignored or disowned the traditional approach (sampradaya) and present altogether independent and rather pedestrial views of the authors. Even the translations have marginalized the

traditional point of view. The usefulness of the publications is thus limited in the extreme.

In this context, the present work on the Principal Upanishads by one of our most eminent traditional scholars, Dr. N.S. Ananatarangacharya, is very welcome. He has devoted every single day of his long life over eighty years to the cause of preserving our cultural values in their pristine purity; he has been breathing spirituality from his early years; and has been articulating eloquentaly the Upanishadic philosophy through his writings and discourses. And he has stuck fast to tradition, sampradaya. This is what has given his life meaning and abundance and has provided strength and clarity to his writings, in Kannada and in English; and has endowed upon his discourses, at home and in public force and vitality. He is a rare type of a scholar, at once orthodox and catholic, steeped in tradition and generous in outlook, gentle and steadfast. He has not forsaken karma, he has pursued jnana with a fervour, but he remains eminently a bhakta. The most comfortable combination of the three classical approaches is to be found in him. It is this that makes us hold our breath and listen to what he says or read what he writes.

He has a special fascination for the principal Upanishads, for they constitute the ultimate authority for all systems of thought in this country. The final positions arrived at in these texts are valid for all time to come, and for all humanity. They deal directly with the most intricate and profound problems that human beings encounter individually and collectively. And they are concerned with the upward evolution of man. Dr. Anantharangacharya begins with these premises, and has laboured to present the Upanishadic message to his readers in Kannada and in English for several long years now. Recently

he brought out in English selections from the Principal Upanishads with translations which are simple, direct and readable. The publication was in the nature of an ocean reflected in a mirror, true to the whole form and true to the details.

This excellent book is now followed by another book, equally excellent and equally eminent. He has chosen to present here, in concise but comprehensive style, the essential ideas of nine among the thirteen principal Upanishads (Isa, Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Mahanarayana and Svetasvtara), each of them having a unique contribution to make, an apurvata to illustrate. The notable exclusion are chandgoya and Brhadaranyaka, both of them being prolix and complex. The texts selected here are not only popular but edifying to the common man. Given here are essential thoughts - contents of these texts, brief introductions, suggestions for spiritual practice (Upasana) simple translations in English and the original passages in Sanskrit. And more importantly, introduced at appropriate places are the author's own comments, by way of annotation and explanation, kept apart from translations by change in font (italics). These are significant contributions towards discovering hidden teachings in the upanishads; they emerge from loyalty to tradition, devotion to truth and experience in spiritual practice. One can have glimpses here of what traditional understanding is like, and what life-long sadhana can bestow. The author has closely followed the gloss of Ranga Ramanuja muni both in translation and in the additional notes. This line of thought has been presented for the first time in English.

Among Vedantic writers of the post-Ramanuja period Ranga Ramanujamuni is a genius in whom intellect and

intuition have combined; and whose insight into the Vedantic reality is remarkable. It is unfortunate that his Sanskrit writings have not merited the attention they so richly merit. They have not been translated into other languages. Dr. Anantha rangacharya has done a great service by incorporating Ranga Ramanujamuni's annotations and explanations while presenting this work on the principal upanishads in English.

I am sure that this book by a saintly scholar of our times will focus attention of the interested students on the traditional interpretation of the sacred texts. This is in fact an urgent need, especially when respect for tradition is fast getting diluted or distorted. It is only in the traditional framework that the intellectual study (adhyayana) of the scriptures gets united with spiritual practices (sadhana). They are like two wings of the bird, which can fly only when both wings are put to use. A mere academic exercise will not serve the soul, even if it satisfies the mind. Dr. Anantharangacharya's effort in the direction of making the approach to the Upanishads wholesome and holistic is to be warmly commended.

I consider myself honoured (without however deserving the honour) by being asked to write these few words to be included in this volume by the author for whom I have always entertained respectful thoughts bordering on devotion. He is my elder in all respects and I have enjoyed his affections in full measure. This has been my good fortune and I am grateful to them.

परगुणपरमाणून् पर्वतीकृत्य नित्यं ।
निजहृदि विकसन्त सन्तिः सन्तः कियन्तः ।

S.K. Ramachandra Rao

श्रीः

श्रीमद्वेदमार्गप्रतिष्ठापनाचार्याणां परमहंसपरिव्राजकाचार्याणां श्रीमतां
श्रीगोपालदेशिकमहादेशिकानां अनुग्रहश्रीमुखं

श्रियै नमः श्रीरङ्गनाथपरब्रह्मणे नमः
श्रीमते गोपालदेशिकमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते रङ्गनाथमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते नारायणमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते गोपालार्य महादेशिकाय नमः
श्रीमते भगवते भाष्यकारायमहादेशिकाय नमः
श्रीमद्भ्यः यामुननाथ शठकोपमहादेशिकेभ्यो नमः
श्रीरङ्गं श्रीमदाण्डवन् (वळुत्तूर्) वेदान्तलक्षणमुनेः अविच्छिन्न संन्यस्त
गुरुपरम्परा समागतः ।

श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः

श्रीरङ्गम्
दिनम् ३१-१२-२००२

Shri

Shrimathe Srinivasa Mhadesikaya Namaha
Asmath Guruparamparayai Namaha
Sri Ranga Divyadampathibyam namaha

Benedictory Mangalasasanams are showered on Sri Ubhaya Vedanta vidwan Dr. N.S.-Anantharangachary Swamy for his outstanding and monumental contributions to Sri Vaishnavite Philosophy, Religion and Community and his family members.

His Yeoman service to the followers of Sri Swamy Desikan's Sampradaya by creating a spiritual awareness and knowledge of our philosophy and sampradaya in them is par excellence and beyond expression.

His inimitable writings touching the hearts of laymen in other words, Pamara janangal and making them understand the intricate topics of Ubhaya vedantha can be classified in to the following Prasthanas.

(1) Sri Upanishad Prasthana

(2) Sri Brahmasutra Prasthana

(3) Srimath Bhagavadgitha Prasthana

(4) Sri Divya Prabhandha Prasthana

(5) Sri Stotra Prasthana

Under each of the above prasthana, Dr. N.S. Anantharangachar Swamy has authored and published many books and perhaps the number may be nearing a century mark.

By his latest publication of the book titled as "Selections from Upanishads" he has added one more feather in to his cap.

There are many significant highlights in the above book namely,

(1) A beautiful and scholarly introduction in the beginning giving a brilliant gist of ideas contained in several

upanishads which have been interpreted by Sage Badarayana in Brahmasturas and lucidly explained by Sri Bhagavad Ramanuja in Sri Bhashya.

(2) Selections of Mantras made from each upanishad are very apt and having continuity in thought maintaining a direct link between the proceeding and Succeeding mantras.

(3) The choice of appropriate words in English for explaining the meanings of various mantras has been done splendidly

(4) The indexing of mantras selected from various upanishads for interpretation has been done remarkably at the end of the book.

This Book therefore provides a very good insight into the Upanishads and makes every student of Vedanta topossess a copy of this book.

Dr. N.S. Anantha Rangacharya is a disciple of this ashramam and therefore this ashramam could be justifiably proud of him. His spiritual guru is Sri mahavidwan Krishna tatachariar swamy who was a direct disciple of Sri Poundarikapuram Srimad Andavan Srinivasa Maha Desikan and it is not exaggeration if it is mentioned that all the disciples and grand disciples of the above most revered Acharya are Brahmanishtas keeping in with the saying in the upakosala vidya of Chandgyopanishad.

In the galaxy of the disciples of this ashraman Dr. N.S. Anantharangachar Swamy occupies a central position and he has proved himself as an ever shining gem of this ashramam.

He is a unique personality in Karnataka by virtue of his outstanding attainment in the field of Sri Vishitadwaita Vedanta.

This Ashramam offers warmest and proudest felicitations to him and Sri Ranga Divya dampathigal and Poorva acharyas are prayed for his long and healthy life for his continued and non stop contribution to Sri Swamy Desikan Sampradaya.

Narayana Smaranam made by

Sri Paravakottai Srimad Andavan
Sri Goapaldesika Maha Desikayathayaha

परमहंसपरिव्राजकाचार्याणां श्रीमतां
श्री श्री रङ्गप्रियमहादेशिकानां अनुग्रहश्रीमुखम्

Narayanasmaranas by His Holines
Sri Sri Ranga Priyamahadesikan

श्रीमते श्रीनिवासरङ्गमहायोगिने नमः

श्रीमते श्रीनिवासमहादेशिकाय नमः

Men of light and learning have declared in unequivocal words that realisation of the self is the greatest goal of life. ''आत्मलाभान्न परं विद्यते'' "There is no greater attainment than the attainment of the self; there is no greater joy than the joy of the self and there is no knowledge greater than the knowledge of the self", say the acharyas while defining and describing the Supreme self, Parabramhan.

''यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यभिधीयते'' ।

The greatest and the most reliable authority for the knowledge of the above self, is direct experience of it, svanubhava. The verbal aid and authority for that knowledge, according to our tradition, is the sacred literature handed over to us by seers (Rishis) who are the founders of culture. This consists of the vedas and later works which are in agreement with it and expound its import in a variety of ways.

''वेदोऽखिलो धर्म मूलम्'' ''विरोधेत्वनपेक्ष्यं स्यात्''

‘‘इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्’’ । And the greatest philosophical school expounding the teaching of the above literature according to canons of reasoning and experiences of realised souls, is the vedanta Darsana.

We are led to the Vedanta Darsana by threefold "courses" (prasthanatraya) called the Upanishads, the Brahmasutra and the Bhagavadgita. Though all these courses are equally valuable the first and foremost place among them is to be accorded to the Upanishads, (the most sacred and secret teaching, the dispeller of ignorance and bondage, the treasure of the greatest good in life) because in Brahmasutra is only an exponent and advocate of upanishadic sentences and teachings and the Bhagavadgita is said to be an essence of the Upanishads. The present invaluable work of Dr. Ananatharangachar is an excellent edition of the Principal Upanishads with text, translation and explanatory notes.

The upanishad is like our most beloved and beloving and merciful mother and a teacher of the highest calibre. "Have faith in me, my darling" श्रद्धत्स्व सौम्य’’, she says to us in most endearing words. She pours out her heart in the form of direct spiritual experiences, "verily I know most intensely the great person' who else knows Him as I do ? ‘‘वेदाहमेतं पुरुषं महान्तम्’’ ‘‘कस्त्तं मदामदं देवं मदन्यो ज्ञातुमर्हति’’ ‘‘अहं वृक्षस्य रेरिवा’’ and also strikes a note of caution to her erring children ‘‘महद्भयं वज्रमुद्यतम्’’ (The most terrible thunderbolt is ready to strike you, if you stray away). "As a clever mother offers to her crying child various fruits and sweets and other edibles to bring peace to her, the Upanishad makes use of various methods to bring peace to souls suffering from various birth cycles". Now she

gives metaphors, and now similes and images. ‘धनुर्गृहीत्वौपनिषदम्’ ‘‘प्रणावो धनुः शरोह्यात्मा’’ pranava is the bow, the soul is the arrow, गर्भइव सुभृतो गर्भिणीभि: (as the womb is well protected by women in pregnancy) and also gives parables as in the stories of the blind and fettered in the Chandogya Upanishad.

‘‘स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षां खार्जूरमाम्रं सुकदलमथवा योजयत्यम्बिकास्य ।
तद्वच्चेतोऽतिमूढं बहुजननभवान्मौढ्य सेस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद् बोधयामास सम्यक्’’

Though the language of the Upanishads is exceedingly simple and lucid, the profound philosophy underlying it gave rise to different interpretations which may be mainly divided into Dvaita (dualist) Advaita (non-dualist) and Visishtadvaita (non-dualist qualified) and the presents book belongs to the last group.

The Visishtadvaita school is also called ubhayavedanta which is generally taken to mean a philosophy which has for its source works in both languages viz. Sanskrit and Tamil. But there is another interpretation for that term which is philosophically more sound. According to it, it is a philosophy which declares that the dvaita and advaita texts in the Upanishads when properly understood, do not contradict each other, and that both of them are equally important. Another special feature of the school is that it does justice to all the three pramanas perception, inference and verbal testimony. Sri Vedanta Desika declares in his magnumopus - Tattvamukta kalapa

दृष्टेऽपह्नुत्यभावादनुमितिविषये लाघवस्यानुरोधात्

शास्त्रेणैवावसेये विहति विरहिते नास्तिकत्वप्रहाणात्'' ।

Among books on Upanishads adorned with translation in English, those which are in favour of advaita school are so numerous that readers in general are led to the belief that it is the only possible interpretation and those which advocate the Visisthadvaita school can be counted on our fingers. This long-felt need of the latter school has been fulfilled by a very competent person who is an erudite scholar, efficient discoursant and a writer with rich experience who has dedicated his whole life to the study and propagation of Visishtadvaita philosophy. He has continued this mission even in his ripe old age with a youthful spirit remembering the declaration of the revered acarya vedanta Desika which reads as follows :

'शेषायुष्यपि शेषिदम्पति दयादीक्षामुदीक्षामहे''

"Even during our remaining life-term we look forward to the vow of mercy of the paramount couple".

Instead of writing different booklets on different upanishads he has followed the scheme of bringing out all important upanishads in two volumes. The Sanskrit text is adorned with running translation and copious explanatory notes in English and he has cautiously avoided criticism of other schools while advocating his favourite school. The matter and method presented and adopted by the veteran scholar fulfills exactly the need of the present day. We pray for the success of his endeavour.

Astangayoga Vijnana Mandir — Narayanasmaranas

8-2-2003 — श्री श्री रङ्गप्रिय श्रीपाद श्री श्रीः

Author's Submission

I am happy to present this volume of Principal Upanishads containing nine Upanishads viz Isa, Kena, Kata, Prasna, Mundaka, Mandookya, Taittireya, Mahanarayana and Swethaswathara along with the translation and brief notes in English according to the commentaries of Sri Vedanthadesikar and Sri Rangaramanuja Muni. This attempt is meant for making the thoughts of the great saint and philosopher Bhagavan Ramanuja on these important Upanishads available to readers who are interested in knowing has point of view.

It is known to all that the Upanishads are the very foundations of the celebrated school of Vedanta Philosophy. They are of the form of spiritual discussions between the preceptors and the disciples. They enshrine the doctrine of 1) the supreme Brahman 2) the Individual self 3) the ultimate goal of life 4) the way of attaining that ultimate object of life and 5) the impediments on the way of that attainment. The Upanishadic statements are enigmatic in character and they are spread out in various Upanishads. It has been the endeavour of spiritual aspirants from very early times to unravel the secret teaching of this great lore in the light of their experience. It is the decided view of our ancient masters that all the Upanishads are devoted to the exposition of a single connected system of thought and in the light of this understanding the meanings of the texts have been expounded by them.

* * * * *

The Upanishads are abounding in different kinds of statements that appear to be contradicting one another. There

are statements that declare that Brahman is Nirguna, pure consciousness, existence and bliss. It is expounded that it is the only one, non-second Reality. Again in some other context various auspicious qualities are attributed to Brahman.

There are statements that expound that there is no duality whatsoever but some other texts describe elaborately duality and the process of creation, dissolution and others. Knowledge of oneness of the Atman is declared as the means of liberation and again the fact of Upasana or meditation upon Brahman has been outlined. There are thus duality texts and non-duality texts and there are certain statements affirming both oneness and difference. How are these apparently contradictory statements to be reconciled ? The Monistic school or the school of advaita gives all importance to the tunity texts and explains that duality and others are to be sublated. The Dvaita school gives primary importance to the dualistic texts and explain away the unity texts in a secondary manner. The bheda-abheda school gives equal importance to both these types of texts and expounds that the one, non-second Brahman itself has really become the universe of the individual self and matter. The school of Advaita expounds the principle of Adhyasa or Super imposition and explains the phenomenal world as a false appearance due to Adhyasa or Super imposition.

The Dvaita school admits the reality fully of this universe of individual selves and matter and also Brahman and its perfections and repudiates the view of oneness. Ramanuja on the other hand harnesses the principle of Body-soul relationship propounded in the Brihadaranyaka Upanishad and expounds the reality of all the three entities and their mutual difference also. Sarira - Sariribhava is the masterkey for solving this contradiction for him.

Ramanuja's line of interpretation.

It is the understanding of Ramanuja that all the scriptural statements positing difference and non-difference are equally valid and they ought to be duly assigned the Primary meaning alone. He is of the opinion that for the sake of one or two statements positing unity or the absence of qualities, a host of other statements, that also constitute the sruthies, should not be overlooked. We have to interpret the Nirguna Vakyas and Abheda Vakyas in the light of innumerable other statements and arrive at a feasible interpretation giving equal importance to all the statements. In his Vedartha Sangraha Ramanuja outlines his line of interpretation of the (different kinds of) Upanishadic statements as follows :-

1. The Upanishads describe the process of creation and dissolution of the Universe in an orderly manner, that is not known from any other Pramanas.

2. The Nirgunajnana Swaroopa of Brahman is declared by certain sruthis - निरवद्यं निरंजनं इत्यादिकाः निर्गुणं ज्ञानस्वरूपं ब्रह्मेति काश्चन श्रुतयः अभिदधति ।

3. नेह नानास्ति किञ्चन इत्यादिकाः नानात्व निषेधवादिन्यः सन्ति काश्चन श्रुतयः - There are certain scriptural statements that negate plurality such as, "There is not even a little of Plurality".

4. There are certain scriptural statements such as 'य स्सर्वज्ञः सर्ववित्' ''अपहतपाप्मा-विजरो विमृत्युः, --- सत्यकामः सत्यसंकल्पः and others that ordain infinite auspicious qualities after negating all that is defiling.

5. There are certain scriptural statements such as सर्वं खल्विदं ब्रह्म तज्जलान् इंति, ऐतदात्म्यं इदंसर्वं, अहंब्रह्मास्मि and others that expound this universe of different forms created by Brahman is one with Brahman.

6. There are scriptural statements that expound difference between the Jivatman and Paramatman as well as difference between matter, Jivatman and Isvara such as, भोक्ता, भोग्यं प्रेरितारं च मत्वा । --- These ordain that Brahman is different and distinct from every other entity, and that all other entities are ruled over by Brahman; the oneness of Brahman and the subservience of all other entities unto Brahman are affirmed by these.

7. There are certain statements that describe the body-soul relationship in respect of the universe and Paramatman such as 'अन्तःप्रविष्टः शास्ता जनानाम् सर्वात्मा'। 'य आत्मनि तिष्टन् आत्मनोऽन्तरः यस्य आत्मा शरीरं' and others.

After enlisting all these different kinds of scriptural statements Ramanuja says that these should be explained in such a way that there will be no contradiction between one another and that every statement is assigned the primary meaning itself - इति नानारूपाणां वाक्यानां अविरोधः मुख्यार्थ अपरित्यागश्च यथा संभवति तथैव वर्णनीयम् ; वर्णितं च ।

The Principle of Sarira - Sariri Bhava implies two important factors -viz (1) co-ordination of oneness, with every other thing (2) Distinction and difference from every other thing . 'सर्व वस्तु सामानाधिकरण्यम' and 'सर्व वस्तु विलक्षणत्वम्' । This body soul relationship is a spiritual analogy and not a physiological principle. The Atman with the body is one only

when taken together though there is difference between the body and the atman. Similarly the one Paramatman is characterised by the universe of sentients and non-sentients.

Ramanuja further explains the application of this methodology of harmonising all kinds of scriptural state ments as follows :

1. The अविकार श्रुति s are taken in the primary sense as the स्वरूप परिणाम or change in the essential nature of Brahman is negated.

2. The Nirguna Vadas are taken in the primary sense as they negate all inauspicious qualities as related to Brahman.

3. The Negation of Plurality is also meaningful as all other entities happen to be the Prakaras or attributes of the one non-second Brahman as they form its body. Oneness of Reality in the composite form of Brahman is thus emphasised.

4. As Brahman is the one self characterised by all other entities the fact of 1) being distinct from every other entity 2) being the over lord of every other thing and 3) having all auspicious qualities - are all affirmed.

5. Statements that say that Brahman is jnanam and Anandam alone (ज्ञानानन्द मात्रवादिनः) are also appropriate as they affirm that the essential nature of Brahman which is the abode of all auspicious qualities, is consciousness itself.

6. Statements of oneness between Brahman and other entities are also protected on account of con-commitent co-ordination of the body and the soul. All terms

signifying the body relate to the Atman, and as Paramatman is the one internal Atman in all entities, it is the one reality existing, being qualified by innumerable bodies that are supported, ruled over and used for its own purposes.

Here Ramanuja poses a question and answers it to make the point clear as follows -

एवं च सति अभेदो वा भेदो वा द्व्यात्मकता वा
वेदान्तवेद्यः कोऽयमर्थः समर्थितो भवति ?

1. If your position is this is it non-difference or difference or difference cum non difference that is taught by the upanishads ? The answer is given thus - All these are affirmed as all these are known from the scriptures. 1) Brahman alone exists having very other entity as its body and having all things as its characteristics or attributes other than itself. So it is non-difference or oneness. Brahman is one and non-second in the composite form.
2. The one and non-second Brahman is characterised by real and different entities of sentients and non-sentients and so भेदाभेद or oneness and manyness are affirmed.
3. As there is difference and distinction in svarupa and svabhava amongst the three entities namely paramatman, Jivatman and matter and as they are not intermixed, difference is affirmed.

"सर्वस्य वेदवेद्यत्वात् सर्वं समर्थितम् "

Thus Ramanuja has outlined the line of interpreting the different kinds of scriptural statements and worked out

harmony amongst them in a unique way assigning primary meaning to all statements.

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Though Ramanuja has not written a conventional type of commentary on the Upanishads he has, nevertheless, interpreted all important upanishadic passages that involve dialectical determination, in the course of his Sri Bhashya and Vedartha Sangraha. The nectar of Vedanta is extracted in Vedartha Sangraha', says Srutaprakasikacharya. He praises Bhagavan Ramanuja in his commentary on Vedartha Sangraha as follows -

वेदार्थसंग्रहसुधां वेदान्ताब्धेः यः आहरत् ।
रामानुजाय मुनये तस्मै भगवते नमः ।।

All crucial passages of the Upanishads are thoroughly interpreted by Ramanuja in his Sri Bhashya and Vedartha Sangraha and he has not left any significant statement unexplained. But a conventional commentary on the upanishads, where all kinds of passages are explained, was produced by Rangaramanuja. He has invariably incorporated in his commentary all elucidations of Ramanuja while explaining the significant passages of the Upanishads.

* * * * *

Ranga Ramanujamuni's Bhashyas.

Sri Ranga Ramanuja muni, one of the most celebrated scholars of visistadvaita, was a native of Velambur Village in North Arcot District of Tamilnadu. He has made a mention of his Acharya Parampara as well as his Sanyasa Guru in the commencement of his commentary as follows :

श्रीशैलपूर्ण- वंशाब्धि कौस्तुभस्य जगद्गुरोः ।
श्रीमतस्तातयार्यस्य चरणौ शरणं वृणे ।।
श्रीतातगुरुसेवाप्त - वेदान्तयुगलाशयः ।
वात्स्यानन्तगुरुः श्रीमान् श्रेयसे मेऽस्तु भूयसे ।
यत्सेवावैभवाल्लब्धा मया परमहंसता ।
तमहं शिरसा वन्दे परकाल मुनीश्वरम् ॥

His Paramaguru was Sri Tatacharya and his spiritual teacher was Sri Vatsya Ananthacharya. After his spiritual studies, he was initiated into Sanyasa deeksha by the fifteenth pontiff of Sri Parakala Mutt, Sri Jnanabdhi Brahmatantra Swatantra Mahadesikar (Period of Reign 1607 to 1618). He lived in Kanchipuram at the shrine of Sri Deepaprakasar in Tuppil. He was well known as "Shasti Prabhandha Nirmata" and also well known as "Dasopanishath Bhashyakara".

Sri Rangaramanuja Muni was a great master of Nyaya Vaisheshika, Purva mimamsa and Advaita Vedantha in addition to visistadvaita. He quotes frequently from Mimamsa authorities like Kumarila Bhatta, Parthasarathy Mishra and others. He is regarded as an ancient commentator who has substantially contributed to the understanding of the Upanishads and other devotional literature of the Visistadvaitic tradition.

Sri Ranga Ramanuja has composed conventional commentaries on the Upanishads Kena, Katha, Prasna, Mundaka, Mandookya, Taittiriya, Chandogya, Brihadaranyaka, Mantrika, Kaushithaki, Svethaswathara and Mahanarayana. He has written a commentary on Sri Bhashya - "Moola Bhava Prakashika" and a commentary on Srutha Prakashika named "Bhava Prakashika" "Vishaya Vakya

Dipika" "Sariraka shastraratha Dipika", "Nyaya Siddhanjana Teeka", Sanskrit Commentaries on Tamil Prabandhams such as Tiruvoymoli, Tiruppavai, Tiruppalandu and others. Many of his works such as Ramanuja siddhanta Sara Sangraha, "Rahasyatraya Vyakhya", "Isavsya Bhava Dipika", "Tatva Nishkarsha" and others are yet to be published.

Ranga Ramanuja was a celebrated scholar who has written his commentaries on all the Mantras of the Upanishads according to this tradition. He profusely quotes from the great works of Bhagavad Ramanuja, Sudarsana Suri and Nigamantha Maha Desika. His commentary sheds light on various delicate points of this school of Philosophy. He often times engages in stimulating discussions on significant passages where the view of others are critically examined. A significant feature of his commentary is that he takes the readers through the discussions on the salient upanishad mantras in the Brahmasutras. The study of the Upanishadic Mantras as related to the exposition of the Brahma Sutras is made possible in his commentary. His approach is thus comprehensive and all inclusive.

* * * * *

His holiness Sri Sri Paravakotai Andavan of Srimat Poundarika Puram Srimad Andavan asramam, Sri Sri Gopala Desika Mahadesikam, our most respected and revered Acharya has blessed me and these publications with his grace through his Anugraha Srimukhar. I cannot find words to express my deep sense of devotion and gratitude to our most revered Acharya. I only cherish that I may become worthy of his expectations and commendation. I can only offer my most respectful pranamam again and again.

His holiness Sri Sri Rangapriya Maha Desikar has very kindly blessed me with his Anugraha Srimukham and I am highly grateful to him. I offer my most respectful pranamams to his Holiness.

Vidyalankara Prof. S.K. Ramachandra Rao one of the most eminent scholars of our country, has very kindly written a foreword for this book. He is my well wisher and I have great respect for him. I am highly indebted to him. I am ever grateful to him for his affection and goodwill.

I am grateful to all those that have supported these publications with their moral and financial support. They have helped the dissemination of this rare spiritual knowledge amongst many. I thank Sri Krishna Prasad, Dr. Shadagopan and Smt. Nagu Satya for having initiated this project. Recently Sri Hemmige Ranganatha from USA has also contributed his assistance for this publication. Sri Ramaprasad has assisted me in proof reading. Sri Rama Printers have executed the printing work nicely.

I pray to the Lord to bless them all with all good.

The Supreme Lord has caused this work to be done through me, His own agent, for His own pleasure.

'स्वाराधनैकप्रयोजनाय परमपुरुषः स्वस्मै स्वप्रीतये स्वयमेव कारितवान्'।

I hope and trust that this humble service of mine will be warmly received by all dispassionate Bhagavatas.

Bangalore
5-2-2003 ***N. S. Anantharangacharya***

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PRINCIPAL

UPANISHADS

ISAVASYOPANISHAD

Isavasyopanishad is the fortieth chapter of the Suklayajus Samhita. The Upanishad gets its name from the first word of the first mantra of this Upanishad. This contains 18 mantras. Though this is a short Upanishad it expounds very effectively the nature of Brahman, the nature of the means to realisation and the nature of the supreme goal of life. The first mantra declares that everything is pervaded by Brahman. The second half of the first mantra declares the means to the attainment of spiritual perfection. This Upanishad can be classified into four groups of mantras as follows :

Group one consisting of mantras, one and two. In these two mantras an introduction to Atma Vidya is made. The rudiments of Karmayoga are found in the second mantra which the Gita elaborates in all its details.

Group Two, to this group belong mantras 3 to 8. The unenlightened are censured in the third mantra and the true nature of Brahman is expounded in other mantras. The all-pervasiveness of Brahman is posited in mantras four and five. The greatness of the knower of Brahman is pointed out in the mantras six and seven. What that Brahman is in its own nature is taught in mantra eight.

Group Three, to this group belong mantras 9 to 14. These ordain the nature of Sadhana that is to be undertaken by a spiritual aspirant. Karma is prescribed as an accessory to Upasana.

Group Four, the mantras 15 to 18 come under this group. These are prayers that are to be practised by a spiritual aspirant. Mantra fifteen prays for showing the path, mantra 16 offers a prayer to the Supreme to reveal his auspicious form, mantra 17 is a prayer to make one realise one's own true nature and mantra 18 contains a prayer for leading the aspirant to the goal of life through the auspicious path. This signifies self surrender.

Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.

This Upanishad teaches in a concise manner (1) the essential nature of the Paramapurusha Sriman Narayana who is praised in the celebrated Purusha sukta (2) the nature of meditation upon and surrender unto Him and (3) the nature of His attainment which happens to be the supreme object of attainment. The Bhagavadgita also adumberates the teaching of this upanishat here and there. Five mantras that form the essence of this Upanishat are found even in the Brihadaranyakopanishat.

(शान्तिमन्त्रः)

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ओं शान्तिः शान्तिः शान्तिः ॥

That (other world) is full (with the Veda). This (world) is full (with the Veda). That which fills is more celebrated than the world that is filled. Withdrawing the Vyahrithi that is the agent of filling from the world (that is pervaded by Vyahrithi) there remains the OmKaratmaka Vastu that is full.

ईशा वास्यं इदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ 1

All this whatsoever is changeable in this world is pervaded by the Lord. Enjoy with a sense of detachment. Do not covet anybody's wealth.

ईशा - Means by the supreme-self Srimannarayana, who is different and distinct from the jivas and matter. 'इदं सर्वं' All entities sentient and non-sentient other than Paramatman that have been established as real on the relevant means of valid knowledge. This affirms the reality of the universe and the reality of the fact that all these are having the paramatman as their inner self as established by the Chandogya Upanishat statement ऐतदात्म्यं इदं सर्वं तत्सत्यं. Vasyam means pervaded. This speaks of the all-pervasiveness of Paramatman. The term Vasudeva signifies that the Lord dwells in everything everywhere as its inner self. There is nothing whatsoever which has not Him as its self. 'Yat Kincha' points out this truth. It is the conclusion of the scriptures that the one Srimannarayana, who is called Purusha, is the Supreme Reality. The word जगत्यां indicates other worlds also. जगत् signifies all hosts of entities of the form of enjoyers or भोक्ता that undergo change in their svabhava i.e. Dharma bhuta jnanam and the objects of enjoyment that undergo change in their svarupa or essential nature. 'स्वरूपतो धर्मतो वा अन्यथात्वं गच्छत् भोग्यभोक्तृरूपं वस्तुजातं'।

The word ईश here does not signify Rudra. On the authority of the host of scriptures such as, 'पतिं विश्वस्यात्मेश्वरं', 'एष सर्वभूतांतरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः' It is decided that this term denotes Narayana alone.

After enlightening a mumukshu that he is entirely dependent upon the Supreme Lord, the Upanishat teaches him to lead a life of dispassion - 'वैराग्य भूषितां वृत्तिं उपदिशति'।

तेन त्यक्तेन भुञ्जीथा: - Experience those that are not prohibited, that are useful for yoga and that are helpful for maintenance of the body, without any attachment towards them. This abandonment of desire for wealth is indicative of dispassion towards all things other than Paramatman.

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समा: ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।। 2

One should desire to live a hundred years just performing Nishkama karmas (accessory to Upasana). For an aspirant like thee there is no other way. Karma will not cling to a man (who is a knower of Brahman).

This verse presents the essence of the distinctive philosophy of the Upanishads. Though Jnana and Bhakti are held in high esteem they become possible on account of Karmayoga. Karmayoga is the basis of all sadhanas as this is absolutely essential for gaining चित्तशुद्धि or purity of mind. For divesting the mind of all impurities of the form of Raga and Dvesha one has to do one's duties in their right perspective. Desireless action, actions performed after renunciation and actions that are devoted to God do not bind one. When one remembers that all one does belongs to God he will be saving himself from samsara. The Bhagavadgita has developed this doctrine of Karmayoga in all its aspects.

The introduction to this mantra by Vedanta desikar is very helpful - एवं विदुष: फलसंग कर्तृत्वादित्यागयुक्तं नित्यनैमित्तिकरूपं विद्यांगभूतं कर्म यावज्जीवं अनुष्ठेयमित्याह'- Karmayoga should be performed with the triple renunciation of doership, relationship and enjoyership. One should ever be reflecting upon his true nature of subservience to the Lord. One should do them as devout service of the Lord.

One should indeed perform Karmas that are in accordance with his competence. One should never abandon Karma that is

accessory to Vidya. This mantra is not referring to Kamya Karmas. This is referring to 'Nishkama Karma'. त्वयि-You who are qualified for Brahma Vidya. In the case of a man who is a knower of Brahman Karma does not taint him. He will not intentionally do Kamya Karma or nishiddha Karma because he has developed detachment. If something is done unintentionally it will not cling to him. Agnihotra and others are to be performed as they tend to that effect namely knowledge only.

असुर्या नाम ते लोका अन्धेन तमसावृता: ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जना: ।। 3

Those worlds known as asura are covered by blinding darkness. People who are soulslayers go to those worlds after death.

This mantra says that those who donot gain knowledge of Brahman here without delay are destined to go to the worlds known as asuric and exhorts one to gain that knowledge of the Atman by renouncing interest in ungodly ideals. Great disaster is inevitable if the Supreme Atman is not known here and now when all that is necessary to know Him have been given.

असुर्या नाम लोका: - The frightening worlds known as naraka to which people of asuric nature go. आत्महन: - is used in a figurative sense. Those that lead themselves to a state nearer to non existence on account of not gaining the knowledge that Brahman exists - 'असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।' This is indicative of great sins on account of which the degeneration of the self is brought about.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ।। 4

That (Paramatman) is unmoving: The one without an equal; swifter than the mind. The Gods have not attained It

which has already reached them. Remaining stationary it overtakes others that run ahead. By it Vayu bears water.

The Supreme self or Paramatman is described as having wonderful powers as suggested by terms that appear to be contradictory. Ekam - The most Supreme. It is swifter than the mind. It is unmoving 'anejat' - as all other entities are pervaded by Itself always. It exists always beyond the range of the mind's perception and so it is swifter than the mind. 'Devah' - means Hiranyagarbha and others. The Gods have not attained It, though It is all-pervading because their knowledge is obstructed by Karma. 'Atyeti Thishtath' - Residing as the inner self of all in every thing it overtakes the running ones and others. " तस्मिन् अपो मातरिश्वा दधाति" - Air supported by the Lord who is the all-supporter, bears verily through the Power of That supreme Lord, clouds, water, stars and others.

The Smrithi declares - 'heaven, ākāsa, with moon, sun, stars, the directions, earth, the great ocean are all being supported by the will of that great self Vasudeva'.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ 5

That moves and that does not move: That is far off and that is near. That is inside all this and that Itself is verily outside all this.

The all - pervading is described to be far and near having in view the difference between the ignorant man and the awakened.

'पराङ्मुखानां गोविन्दे विषयासक्तचेतसां ।
तेषां तत्परमं ब्रह्म दूराद्दूरतरे स्थितम् ॥

तन्मयत्वेन गोविन्दे ये नराः न्यस्तचेतसः ।
विषयत्यागिनः तेषां विज्ञेयं च तदन्तिके ' ॥

'To those who are averse to Govinda and whose minds are attached to the objects of the senses, to them, that Supreme Brahman is farther than far. To those people whose minds are placed in Govinda with absorption, and who have renounced all the objects of the senses, it must be known that it is near' (Vishnudharma 99-14)

The same Truth taught in the previous mantra is taught in a different way. The all-pervading Lord is afar and also near. To those who are averse to the Lord and whose minds are attached to the objects of the World He is afar. To those whose minds are placed in Him, He is near. The Supreme is within all these and truly outside all this. He is all-pervasive.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ 6

He who sees all entities in the (Supreme) self itself and that (Supreme) self in all entities does not abuse anyone.

After expounding Brahmatmakatva, the benefit derived by one realising it, is pointed out here. सर्वाणि भूतानि - all entities from Brahmadeva to the non-moving ones. आत्मनि - This refers to the Supreme Paramatman who is the inmost self of all. अत्र आत्मशब्दः संकोचकाभावात् प्रकरणात् अर्थस्वभावाच्च सर्वांतरात्मविषयः । अनुपश्यति means contemplates vividly and contineously. Such a person will not abuse any one - कचिदपि निन्दां न करोति । All entities that are supported by Earth and others are verily residing in Paramatman alone through these. सर्वभूतेषु चात्मानं - These words signify pervasion alone as the Supreme is not supported by them. One will not recoil from any one when he realises that all things are having Brahman as their Self.

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोकः एकत्वं अनुपश्यतः ॥ 7

When (at the time of meditation) for him the knower of the Supreme Self, all entities are verily the (Supreme) self (by virtue of it being the inmost self of all), then for him who sees the oneness of the (Supreme) self (in all entities) what delusion or what sorrow can there be?

The fact of Brahman being the self of all is again affirmed here. यस्मिन् - Means at the time of meditation. Vijanatah means one who discriminates the difference between the Independent Reality and the dependent entities as taught in the scriptures. He sees Paramatman alone as characterised by all. As co-ordination is possible between Brahman and the world through the principle of body-soul relationship, according to Vedic and wordly usage, as in, 'I am a God' etc., the theories of बाध or sublation, उपचार or secondary application or स्वरूपैक्य or identity in nature are to be rejected.

The term एकत्वं does not signify the absence of anything other than the one. There is nothing that contradicts anything that has been expounded as being pervaded by the Lord as 'ईशावास्यं इदं सर्वं'.

The intention of this text is to expound the oneness of Brahman as characterised by all the attributes. The word 'oneness' is used to mean some particular relationship also as found in 'रामसुग्रीवयोरैक्यं etc. 'विशिष्टैकत्वविवक्षा तु सर्वप्रमाणानुगुण्यात् भाव्यते' ।

This and the previous mantra are to be taken according to the context as praising the मुमुक्षु - 'मुमुक्षु प्रशंसार्थत्वं' । मोहः delusion of the form of स्वतंत्रात्मभ्रम. Realising that every thing belongs to Paramatman he will have no ममत्व in any thing and so there will be no grief even when a son dies or a kingdom is lost.

स पर्यगात् शुक्रमकायमव्रणं अस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यदधात्
शाश्वतीभ्यः समाभ्यः ॥ 8

He the Seer, the Controller of the mind, the Conqueror of enemies like (desire etc), the self-existent attains the effulgent, the one with no body (due to Karma), the soreless, the one without sinews, the one ever pure, the one never tainted by sin. He (the seer) has borne in his mind all things as they are (such as the end of life, way, the obstacles etc.) for numberless years.

This may be constructed in two ways. 'सः ब्रह्मदर्शी पर्यगात् प्राप्नुयात्' - all words in nominative case qualify the Sadhaka and all words in accusative case qualify Brahman. This is one way. Or 'सः परमात्मा पर्यगात् परितो व्याप्य स्थितः'. According to this construction all words in nominative case qualify Paramatman and all the words in accusative case qualify Jivatman, the sadhaka. शुक्रं - pure, self-luminous. अकायं - Though he has all this as His body he is bereft of any body due to Karma. So He is without any defects of the body such as scars and others. शुद्धं - without the slightest taint of ignorance. The Supreme Paramatman who is opposed to all that is defiling is the प्राप्य and the प्रापक. सः refers to the knower of Brahman. मनीषी 'अभ्यास वैराग्याभ्यां निगृहीतांतःकरणः' - one who has conquered his buddhi through practice of yoga and dispassion. याथातथ्यतो व्यदधात् अर्थान्' - He has held in his mind all things such as the supreme object of life, the means of attaining it and the obstacles to that attainment etc. as they are, with perfect discrimination. According to the alternative interpretation this means that the Lord has created really all these things.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ 9

Those who meditate upon karma alone (as bereft of knowledge) enter into blinding darkness. But those who are devoted to knowledge alone enter into greater darkness than the former.

Thus vidya or knowledge of the form of meditation upon Paramatman, who has wonderful powers is taught. Now the teacher teaches the disciple that Moksha or liberation from samsara is possible only through upasana or Vidya supported by the performance of the ordained duties of one's station in life - namely the Varnasramadharmas and censures those that follow mere Karma or mere Upasana 'केवलकर्मावलम्बिनः केवलविद्यावलम्बिनश्च निन्दन् वर्णाश्रमधर्मानुगृहीतया विद्ययैव निःश्रेयसावाप्तिमाह ।'

Those who are devoted to mere Karma or mere knowledge are here censured and it is declared that only through knowledge of the form of meditation, supported by performance of Varnasrama dharma one gains liberation. अविद्या means - Karma. उपासते means practises with single mindedness. Tamah - ignorance or darkness of Naraka.

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 10

They say that it (the means of attainment of liberation) is different from mere vidya (knowledge) and likewise they say that it is different from mere karma. We have heard thus from the wise men who taught us this truth very clearly.

What is the means of liberation then? That is pointed out here. Vidyaya and avidyaya that are in the instrumental case should be

taken as giving the sense of the ablative case on account of the usage of the word अन्यत् - This is similar to the usage in mantra 13.

आहुः - means say. We have to take the words, "Ancient masters" or "Upanishats" with this. The idea is that this meaning has come down to us from an ancient tradition. ये - our ancient masters.

धीराणाम् - "The words of teaching" is to be understood as related to the term "of wise men".

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते ॥ 11

He who knows both vidya (upasana) and avidya (karma) together (as the main, the angi and the accessory or anga) attains the immortal through vidya by crossing over death (of the form of beginningless karma) through avidya.

This mantra ascertains the relationship of karma and jnana clearly.

Ramanuja interprets this mantra as follows in the laghu Siddhanta of his Sri Bhashya.

'अत्र अविद्याशब्दाभिहितं वर्णाश्रमविहितं कर्म ।
अविद्यया कर्मणा । मृत्युं ज्ञानोत्पत्तिविरोधि प्राचीनं कर्म, तीर्त्वा अपोह्य
विद्यया ज्ञानेन अमृतं ब्रह्म अश्नुते - प्राप्नोतीत्यर्थः ॥

This mantra teaches that Paramatman is attained through upasana. अमृतं is meaning in its primary sense liberation of the form of attainment of Paramatman. The fact of karma being the accessory to upasana is established.

Vidyam - परमात्मोपासनरूपां Knowledge of the form of meditation upon Paramatman. अविद्यां तदङ्गभूतकर्मात्मिकां - Karma which is

accessory to knowledge. These two are without any mutual contradiction. सह वेद *- he knows them together. The 'Main' and the 'accessory' or the 'anga' and the 'angi' are to be practised in the same way and so both are to be known without any distinction.* अनुष्ठेयत्वसाम्यात् उभयं सहवेद, अविद्यया मृत्युं तीर्त्वा - विद्याङ्गतया चोदितकर्मणा मृत्युं ज्ञानसङ्कोचरूपं मृत्युंहेतुं प्राक्तनकर्म निरवशेषं उल्लंघ्य *- crossing over completely past karma which is of the form of contraction of knowledge, which is the cause of death - by performance of karma prescribed as accessory to knowledge.* विद्यया अमृतं अश्नुते *- attains Paramatman through vidya or knowledge of the form of vivid vision of Paramatman.*

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ 12

Those who are devoted to Asambhuthi enter into blinding darkness. Those who are attached to Sambhuthi enter into greater darkness.

The earlier triad concerned itself with the purification of mind by means of 'avidya' or disinterested Karma and attainment of immortality through meditation upon the Supreme. Here the elimination of undesirable mental modifications and the fostering of desirable attainment of the goal are enunciated.

The two phala parvas namely प्रतिबन्धनिवृत्ति *and* परब्रह्मानुभव *are to be meditated upon together as an anga or accessory to upasana. Sambhuti is of the form of Brahma Prapti. The term* असंभूति *- declares the termination of obstacles to it as this is proximate to it.*

अन्यदेवाहुः सम्भवात् अन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ 13

They say it (the fruit step or phala parva to be thought of

in meditation as subsidiary to knowledge) is verily different from sambhava and they say it is different from asambhava. Thus have we heard from the wisemen who taught this truth to us very clearly.

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्या अमृतमश्नुते ॥ 14

He who knows both sambhuthi and Asambhuthi together, crossing over death (obstacles to Brahman attainment) by vinasa, attains the immortal by sambhuti.

Sins that are opposed to Samadhi are got rid of through the observance of asambhuti and through sambhuti one attains Brahman.

'विनाशेन मृत्युं तीर्त्वा' - अनुसन्धीयमानेन विनाशेन प्रतिबन्धमपोह्य *- one gets the obstacles to Brahman attainment destroyed by Vinasa. By meditating upon Sambhuti one attains Brahman. An alternative interpretation is given as below -* 'विनाशेन मृत्युं तीर्त्वा' *- The termination of the functions of the indriyas that are outward is meant by this. The termination of pride, vanity, violence, theft etc. is implied. This is an anga of the form of* विरुद्ध निवृत्ति. *So the sin which is an obstruction to samadhi is thus destroyed.*

Sambhuti is of the form of Samadhi nishpatti. Sambhuti means Samadhi.

*Desika gives another interpretation for Sambhuti and Asambhuti in his Nyaya Siddhanjana as follows - Vinasa signifies the transposition of Karma to others (*कर्मणां अन्यसंक्रांतिः*) and Sambhuti means* अर्चिरादिगतिः । कर्मणां विनाशेन हि संसारतरणम् । अर्चिरादिसंभूत्या हि ब्रह्मप्राप्तिः । *Here Upasana means mere reflection -* चिन्तनमात्रमेव ।

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ 15

The face(i.e. mind) of Truth (i.e. Jivatman) is covered by the golden vessel (i.e. Rajas or passion). O, Pushan, Do remove that (cover of the mind) for the sake of perceiving Brahman, which is the function (dharma) of the jiva (satya).

These are mantras to be meditated upon by one who is steadfast in Brahman.

Pushan - signifies Paramatman alone who is sarva Sabda Vachya. These words directly mean Paramatman or through those deities as he is the inmost self of all.

Satyadharmaya - Satya means Jivatman as found in usage like 'सत्यं चानृतं च सत्यमभवत्' and 'सत्यस्य सत्यं'. For the sake of beholding Brahman, which is the function of Jivatman. 'ब्रह्मानुभवदर्शनाय' /

Satyasya Mukham - The mind of Jivatman covered by a golden vessel. The meaning is that the functions of the mind towards Paramatman are obstructed by Rajas which is like gold on account of its being full of राग or desire.

तस्यमुखं मनः रागात्मकतया हिरण्मयसदृशेन रजोमयेन पात्रेण परमात्मविषयवृत्तिप्रतिरोधकेन छादितम् ।

Hiranmaya - describes the objects of enjoyment depending on Karma. The Supreme Lord is prayed here to cause the termination of the obstacles to Samadhi.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ 16

O Pushan, the one seer, O Controller, Prompter, the indwelling ruler of all creatures born of Prajapath, remove Thy (fierce) rays. Do gather up thy dazzle. I shall behold that form of thine which is the most auspicious. Who this person is He this I am ?

एकर्षे - अद्वितीयातीन्द्रियद्रष्टः The one seer without a second, seer of objects that are beyond the grasp of sense organs. यम - the inner controller of all. सूर्य - the prompter of the intellect of his devotees प्राजापत्य - the ruler of all people that are born. व्यूह - withdraw. Samuha Tejah - प्रभात्मकं तेजः समूहीकुरु / gather up the dazzle of your fierce rays so that I may see your auspicious form. योसावसौ पुरुषः सोहमस्मि - The antaratman is described by the term 'I' or अहं / अहं शब्दो अत्र जीवद्वारा तदन्तरात्मपर्यन्तः / 'अथ अन्तरात्मनो अहं गृहणेन अनुसंधानमाह' /

The teacher teaches about the meditation of the innerself as अहं / This is known as Ahamgrahopasana. The repetition of असौ here is out of great regard to the Supreme person. "This being who is not grasped by the sense organs, who is subtle, who is unmanifest eternal being, who is of the form of all beings and who is unthinkable. He, this being shines by himself, "पुरुषः - पूर्णत्व - पूर्वसत्वाहि गुणकः आदित्यवर्ण विग्रह विशिष्टः, सर्व वेद पठित अनन्यपर - पुरुष सूक्तादि प्रसिद्धो महापुरुषः" / Purusha is the supreme self who has qualities of fullness, primeval existence and others. He has an auspicious form of the lustre of the Sun. He is the great self praised in the Purusha Suktha, read in all Vedas. The word अहं signifies Paramatman who is the antaryamin of the Jiva. The connotation of the term extends upto Paramatman and culminates in Him. 'asmi' also ultimately refers to the Supreme self through the individual soul.

वायुरनिलममृतं अथेदं भस्मान्तं शरीरम् ।
ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ 17

(The pure jivatman) is moving about, abodeless and immortal. Now this body is ending in ashes. Om! O, the one of the form of sacrifice, remember that which was done. O, the one of the form of sacrifice, remember, that which was done.

The nature of the pure self is described here. Vayu - he will be moving here and there according to his knowledge and Karma. अनिलं *-* निलयनरहितत्वात् *- he is without any resting place. He is not residing in any material body permanently. Amrtam - he is immortal though the series of bodies is destroyed.* 'अथइदं' *The term* अथ *signifies the introduction of a different topic -* 'प्रकृतात् अर्थान्तरविवक्षया अत्राथशब्दः' *or* अथ *may refer to the state of the Atman after passing out of the body or it may signify the totality of all Jivas that are under the sway of Karma. The body which is different from him ends in ashes. This is suggestive of all ways of disposal of the dead body. Kratu signifies Paramatman in an indicatory sense as he is the object of meditation.* कृतं स्मर *- Remember what little good is done by me. It may also mean - 'you alone complete the remaining part also' considering all the good done to me so far.* मत्कृतं यत्किञ्चिदनुकूलं अनुसन्धाय कृतज्ञस्त्वं मां रक्ष इति भावः' *or* 'एतावदन्तं त्वत्कृतमानुकूल्यं प्रतिसंधाय त्वमेव शेषपूरणं कुरु' ।

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ 18

O Agni, (the Supreme who has Agni as His body) lead us through an auspicious path to wealth. O God, thou who art the knower of all knowledge, relieve us from the crooked sin. We offer Thee many words of salutation with the word 'namah.'

The Lord called by the name Agni is prayed to lead him to the attainment of his desire. राये *- for attainment of wealth useful for maintenance of the body for the sake of knowledge and Divine service. It may also mean wealth of the form of attainment of Godhead.* वयुनानि *- knowledge, that means 'you know all means of attainment of the objects of life according to the competency of every one'.* विद्यार्थशरीरसंरक्षणत्त्वदर्चनाद्यनुगुणाय धनाय । अतस्करकरग्राह्यं अराजकवशंवदम् । अदायदविभागार्हं धनमार्जय सुस्थिरम् ॥ अनन्तं बतमे वित्तं इत्यादिषुउक्तमलौकिकं धनमिहविवक्षितम् । *Earn that well-established wealth which cannot be confiscated by the Kings and which cannot be shared by Kinsmen. This kind of* अलोकिकं धनम् *here is meant So lead us on the right path.* जुहुराणं एनः *Sin of the form of transgressions of Divine Command.* बन्धनात्मकतया अचिन्त्यप्रकारकौटिल्यवत्तया बाधमानं. *The sins are afflicting us as bonds. The crookedness of the sins is unthinkable. Destroy all those sins.* नम उक्तिं *- utterance of the word 'Namah'. This signifies self-surrender. A prayer is offered to the lord to make him repeat the word Namaha. Even those who are liberated are described as repeating these words - "*नम इत्येव वादिनः ।

Thus in this Upanishath the nature of the Supreme Reality, his glory and the meditation upon that Supreme are significantly expounded.

KENOPANISHAD

Kena Upanishad has taken the name of Kenopanishad from the first word of the first mantra. This is also called "Talavakara" Upanishad. There are four Khandas in this Upanishad. The first two are in verse form where as the other two Khandas are in prose. There are 34 mantras in all in this Upanishad.

This Upanishad significantly begins with the question "by whom are the mind and prana and others directed?". These questions imply that the passing things of experience are not everything but they depend on an eternal entity. The transcendental aspect of the Supreme is emphasised in the first Kahnda. It is distinct from the known and the unknown. The functions of all sense-organs (Indrias) and the mind depend upon that, but that itself cannot be experienced with these. Speech and others are illuminated by that, but these cannot illumine it. the second Khanda expounds the inscrutable nature of Brahman. It is not known to one who "knows" it. Mantra two of this Khanda points out how it is realised. "Not that I do not know; I know and I do not know as well" - is the way of realisation. Brahman is not knowable in its totality. Some thing of it is knowable. Something of it is known but much of it is not known as it is infinite. The fourth mantra of this Khanda is very significant. Brahman is not to be thought of as a non-entity, when it is said that it is distinct from the known and the unknown. The term "Pratibodha" signifies knowledge which is characterised by Satyatva, Jnanatva, Anantatva and others.

The third Khanda describes a parable where Brahman is represented as appearing before Indra and other gods.. The fourth Khanda expounds how Uma teaches the real nature of Brahman to Indra. The aspect of Upasana is empahasised in this Upanishad and we see the same elaborated in the Gita as Bhaktiyoga.

Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.

(शान्तिमन्त्रः)

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ओं शान्तिः शान्तिः शान्तिः ॥

May He protect us both together (by revealing knowledge). May He protect us both. May we attain vigour together. Let what we study be invigorating. May we not hate each other. Peace ! Peace ! Peace !

ओं आप्यायन्तु ममांगानि वाक्प्राणश्चक्षुः श्रोत्रं
अथो बलमिन्द्रियाणि च सर्वाणि ।
सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां
मा मा ब्रह्म निराकरोत् अनिराकरणं अस्तु अनिराकरणं मेऽस्तु ।
यदात्मनि निरते य उपनिषत्सु धर्माः
ते मयि सन्तु ते मयि सन्तु । ओं शान्तिः शान्तिः शान्तिः ॥

May my limbs, speech, vital airs, eyes, ears, as well as strength and all sense organs become well developed. Everything is Brahman revealed in the Upanishads. May I not deny Brahman. May not Brahman deny me. Let there be no denial of me by Brahman. Let there be no discarding of Brahman by me. May all the virtues taught in the Upanishads

happen to me who am engaged in the pursuit of the self. May those virtues rest in me. Om peace ! peace! peace !

प्रथमः खण्डः

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ 1

Prompted by whom does the mind function in its objects ? Being directed by whom does the chief vital air proceed to function ? By whom is this speech directed that people utter ? Who is that effulgent God that directs the eyes and the ears ?

The nature of Paramatman is expounded by means of questions and answers. The disciple approaches the master and questions thus, as the non-sentient indriyas such as the eye or the ear cannot function without being directed by a sentient principle.

श्रोत्रस्य श्रोत्रं मनसो मनो यत् वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुः अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ 2

Knowing Him who is the ear of the ear, the mind of the mind, the speech of the speech, the life of the life and the eye of the eye, the wise passing out of this world (through archiradi) after death become immortal.

The teacher's answer is given here. That which is the illuminator of the eye and others but whose illumination is not dependent upon those principles is to be known. अतिमुच्य ज्ञात्वा - *knowing.* अस्मा ल्लोकात्, अर्चिरादिना मार्गेण गत्वा मुक्ता भवन्ति *I Such people become liberated.*

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥ 3

The eye does not reach there, nor the speech nor the mind. We do not know (Brahman fully as such). We are not aware how it can be taught (as it cannot be known by external or internal sense organ).

How is that to be taught ? When the disciple asks what it is, the teacher should reply that it is not to be known by the external organs or the internal organ.

अन्यदेव तत् विदितात् अथो अविदितात् अधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ 4

That is distinct from what is very well known and again it is distinct from what is totally unknown. We have heard thus from the ancient teachers who taught us this truth clearly.

If it is not at all an object of knowledge then it would as well be a non-entity. Then there would be no possibility of approaching the master for instruction. This mantra points out that it is not so. It is distinct from what is fully known and from what is totally unknown. Brahman is of this form. सर्वात्मना विदितादपि विलक्षणं, सर्वात्मना अविदितादपि विलक्षणं । एवं रूपं ब्रह्म इति ईदृशीं वाचं वयं श्रुतवन्तः ।

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 5

That which is not illumined by speech, but that which, they say, illumines the speech, know that alone to be Brahman. It is not this which people worship (as fully known).

वागादिभिः यदप्रकाश्यं स्वयं वागादीन्द्रियप्रकाशकं यत् तदेव ब्रह्म । नेदं यदिदमुपासते - *That which people meditate upon as 'this' by virtue of its being very well known is not Brahman.*

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 6

That which is not known by the mind, but that by which, they say, the mind is known, know that alone to be Brahman. It is not this which people worship (as fully known).

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 7

That which is not seen by the eye, but that by which the eyes see, know that alone to be Brahman. It is not this which people worship (as fully known).

यच्छ्रोत्रेण न श्रृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 8

That which a person does not hear with his ear, but that by which the ear is made to hear, know that alone to be Brahman and not this that people worship (as fully known).

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ 9

That which is not smelt by the organ of smell but that by which the organ of smell is made to smell, know that alone to be Brahman and not this which people worship (as fully known).

द्वितीयः खण्डः

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ 1

(The teacher says to the student) If you think, 'I have known Brahman very well,' then you have known verily very little. The form which you have known of this (Brahman) in this world is very little. Likewise the form of Brahman known among the gods is also very little. Therefore Brahman is still to be enquired into by you. (The disciple says) I think (it) is known.

दभ्रमेव - very little

If you think, 'I know the nature of Brahman very well' it is not so. The form of Brahman that is known in the world is verily very little. Every form of Brahman known by you is very little न सर्वं ब्रह्मरूपं त्वया ज्ञातं । अतः परमेव ते ब्रह्म विचार्यं । Even thereafter you must enquire into Brahman. Hearing these words the disciple said, "I think it is verily known. 'सम्यक् विचार्य शिष्यआह' 'मन्ये विदितम्' ।

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ 2

I do not think that 'I know Brahman very well,' nor do I think 'I do not know'. But verily I know. (Then there is neither complete comprehension of Brahman nor complete non-comprehension of Brahman; a little of it is known). He amongst us who understands this real import of the statement 'not that I know well, not that I do not know,' knows that.

Brahman is not totally unknowable. It cannot be known in its totality. But it is known a little. अहं सम्यक्वेदेत्यपि न मन्ये न वेदेत्यपि न । अपि तु, वेदैव । का स्न्यॆन ज्ञातत्वं अज्ञातत्वं च नास्ति । किञ्चित् ज्ञातत्वं अप्यस्ति । He who knows thus knows Brahman.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातं अविजानताम् ॥ 3

It is known to him who does not think of it as limited. He who thinks of it as limited does not know It. It is unknown to those who know It as limited. It is known to those who have not in them the thought of Its finiteness.

He who knows Brahman as परिच्छिन्न, does not know it. He who does not think of It in terms of परिच्छिन्नत्व knows it. ब्रह्म एतावत् इति परिच्छेदज्ञानवतां ब्रह्म अविज्ञातं भवति । परिच्छिन्नत्वज्ञानशून्यानां ब्रह्म विज्ञातं भवतीत्यर्थः । Statements that posit that Brahman is not known relate to the fact of Its unknowability in its totality. The scriptures do declare that Brahman is to be known, as seen in statements like ब्रह्मवित् आप्नोति परं etc. So Brahman is certainly knowable. Brahman is infinite and has infinite attributes. So it is not possible to know It as only 'this much'.

Bhagavan Bhashyakara says, "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह' इति ब्रह्मणो अनन्तस्य अपरिमितगुणस्य वाङ्मनसयोः एतावदिति परिच्छेदायोग्यत्वश्रवणेन ब्रह्मैतावदिति ब्रह्मपरिच्छेदज्ञानवतां ब्रह्म अविज्ञातं अमतमित्युक्तम् । अपरिच्छिन्नत्वात् ब्रह्मणः" । If Brahman is not at all knowable, then scriptures that ordain, 'तमेव विदित्वा अतिमृत्युमेति' and so on become असंगतार्थक । The upanishads turn out to be निरर्थक ।

प्रतिबोधविदितं मतं अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ 4

The nature of Brahman known as qualified by the unique characteristics (of Satyatva, Jnanatva, Anantatva etc.) causes the attainment of immortality. He gains the strength (required

for Upasana) from the Supreme; and through vidya (thus achieved) he attains immortality.

प्रतिबोधः - प्रतिनियतो बोधः प्रतिबोधः । सत्यत्व ज्ञानत्व अनन्तत्वादिरूप - असाधारणधर्मविशिष्टतया ज्ञातं - Knowledge which is unique to that is Pratibodha. Brahman which is 'amritam' is necessarily characterised by its own unique qualities like, satyatva, jnanatva, anantatva and others. विदितं - when Brahman is meditated upon as having these characteristics it will make the meditator also attain these characteristics. वीर्यं- strength that is required for the fulfillment of meditation. He gains this from the Paramatman who becomes pleased with him. Through Vidya or Upasana earned by such strength he gains अमृतत्व । 'प्रसन्नपरमात्माहित - वीर्याजितया विद्यया अमृतत्वमश्नुतइत्यर्थः ।'

इह चेदवेदीत् अथ सत्यमस्ति नचेदिहावेदीत् महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकात् अमृता भवन्ति ॥ 5

If one has realised (Brahman) in this birth alone then he becomes (worthy of being) an existing one. If he has not realised, there will be great destruction. Having realised Brahman in all entities (as distinct from everything else) the wise ones having departed from this world attain immortality (gaining Him).

This mantra exhorts one to gain such knowledge of Brahman without any delay. इहैव जन्मनि ब्रह्म ज्ञातवांश्चेत् अथ समनन्तरमेव अस्ति-सन् भवति । सत्यज्ञानाभावे आत्मनः असत्ता भवति । In the absence of the knowledge of this Truth he becomes a non-existent one. भूतेषु भूतेषु विचित्य-सर्वभूतस्थं परमात्मानं स्वेतरसमस्तवस्तुविलक्षणत्वेन निर्धार्य deciding that the Paramatman residing in all entities is distinct from every other thing. Such wise people attain Him going through archiradi, after death.

तृतीयः खण्डः

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ।
त ऐक्षन्त अस्माकमेवायं विजयो अस्माकमेवायं महिमेति ॥ 1

Brahmam verily achieved a victory for the sake of the gods. In that victory verily gained by Brahman, the gods felt glorified. They thought, 'This victory is verily ours, ours indeed is this glory.'

This is an आख्यायिका or story given to illustrate the truth that one gains strength or vigour from the Atman.

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव ।
तन्न व्यजानत किमिदं यक्षमिति ॥ 2

Brahman knew their vanity. He verily appeared before them (in the form of a Yaksha). They did not know what that Yaksha might be.

That Paramatman showed himself in the form of a Yaksha for the sake of favouring the gods. तेषां देवानां अनुग्रहार्थं । Brahman took pity on them and thought of doing a favour to them by removing their false pride. The Yaksha was awe - inspiring, astonishing and visible to the gods.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि ।
किमेतत् यक्षमिति तथेति ॥ 3

They said to fire, 'O Jataveda, find out what that yaksha is'. He said, 'Yes, so be it'.

तदभ्यद्रवत् तमभ्यवदत् कोऽसीति ।
अग्निर्वा अहमस्मीत्यब्रवीत् जातवेदा वा अहमस्मीति ॥ 4

He went to the Yaksha. It asked him, 'who are you ?' He said, 'I am Agni. I am Jataveda'.

तस्मिंस्त्वयि किं वीर्यमिति । अपीदं
सर्वं दहेयं यदिदं पृथिव्यामिति ।। 5

'What power is in you, such as you are ?' It asked. He said, 'I can burn up all this that is on Earth.'

तस्मै तृणं निदधौ एतद्दहेति । तदुपप्रेयाय सर्वजवेन ।
तन्न शशाक दग्धुम् ।
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ।। 6

The Yaksha placed before him a straw and said, 'Burn this'. He approached the straw with all his power. He could not burn it. He then came back from Yaksha to the gods. He said, 'I could not know what this Yaksha is'.

अथ वायुमब्रुवन् वायो एतद्विजानीहि ।
किमेतत् यक्षमिति तथेति ।। 7

Then (the gods) said to Vayu, 'find what this Yaksha is'. He said 'so be it'.

तदभ्यद्रवत् तमभ्यवदत् कोऽसीति । वायुर्वा
अहमस्मीत्यब्रवीत् मातरिश्वा वा अहमस्मीति ।। 8

He went to it. To him it said, 'Who are you ?' He said, 'I am known as Vayu, or I am Matarisva.'

तस्मिंस्त्वयि किं वीर्यमिति । अपीदं
सर्वमाददीय यदिदं पृथिव्यामिति ।। 9

'What power is there in you, such as you are ?' It asked. He said, 'I can carry away all this that is on Earth'.

तस्मै तृणं निदधौ एतदादत्स्वेति ।
तदुपप्रेयाय सर्वजवेन । तन्न शशाकादातुं ।
स तत एव निववृते नैतदशकं
विज्ञातुं यदेतत् यक्षमिति ।। 10

The Yaksha placed before him a straw and said 'Take it up' He approached the straw with all his power. He could not carry it away. Then from it he went to the gods and said, 'I could not know what this Yaksha is.'

अथेन्द्रमब्रुवन् एतद्विजानीहि किमेतत् यक्षमिति ।
तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ।। 11

Then the gods said to Indra, 'O Indra, know what this Yaksha is'. 'So be it', he said. He approached it. (the Yaksha) disappeared from him.

That Yaksha disappeared when Indra came to him lest his pride may not be crushed. एतस्य गर्वभङ्गो माभूदिति तिरोहित अभवत् इत्यर्थः ।

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानां
उमां हैमवतीं । तां होवाच किमेतत् यक्षमिति ।। 12

In that very place he came across a woman resplendent with many ornaments, Uma, the daughter of Himavan. He said to her, 'What is this Yaksha ?'

Goddess Uma appeared before Indra to do him अनुग्रह । इन्द्र thought that she knew all that and so questioned her about that Yaksha.

चतुर्थः खण्डः

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये
महीयध्वमिति । ततो हैव विदाञ्चकार ब्रह्मेति ।। 1

She said, 'It was Brahman. Attain glory in the victory achieved by Brahman.' On account of her instruction he came to know that it was Brahman.

She said, 'Brahman itself appeared before you in the form of the Yaksha for dispelling your delusion. अस्माभिरेव विजयः कृत इति दुरभिमानः त्यक्तव्यः "तदुपदेशादेव ब्रह्मेति ज्ञातवान्" । - इत्यर्थः you must shed this false pride that this victory was gained by you alone.

तस्माद्वा एते देवा अतितरां इवान्यान्देवान् यदग्निर्वायुरिन्द्राः ।
ते ह्येनत् नेदिष्ठं पस्पृशुः । ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ 2

Therefore, these gods Agni, Vayu and Indra appear to excel other gods, for they knew it first as Brahman.

तस्माद्वा - means on account of the fact that these gods saw Brahman near at hand and knew that it was Brahman.

तस्माद्वा इन्द्रोऽतितरां इवान्यान् देवान स ह्येनन्नेदिष्ठं ।
पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ 3

Therefore, indeed, Indra excelled other gods for he saw It now proximately and came to know It first as Brahman (through Uma).

Amongst Agni, Vayu, and Indra, Indra saw Brahman nearmost and knew that it was Brahman through Parvati. So he excelled other gods.

तस्यैष आदेशः यदेतत् विद्युतो व्यद्युतदा इति ।
इन्यमीमिषदा इत्यधिदैवतम् ॥ 4

This is the instruction of Brahman through analogy. That is verily (momentary) like the flash of lightening and it is also

like the winking of the eye. (Brahman also disappeared like that). These illustrations relate to the context of the Gods.

एष आदेशः - This is the instruction into Brahman who thus disappeared at once. यथा विद्युतो विद्योतनं क्षणिकं तद्वत् even as the flash of lightning is momentary, this is also like that. यथान्यमीमिषत् - just as the winking of the eye is momentary. Thus two similes are given. इत्यधिदैवतं। अनात्मभूतआकाशादिगतविद्युद्विषयं ब्रह्मणः उपमानदर्शनं । This simile to Brahman is related to lightning in आकाश which is the non-self.

अथाध्यात्मं यदेतत् गच्छतीव च मनोऽनेन ।
चेतदुपस्मरति अभीक्ष्णं सङ्कल्पः ॥ 5

Now the instruction through analogy as related to the body. That (this Brahman) is like the mind going towards it ; (as the mind cannot dwell on the object of its thought i.e. Brahman for a long time, even so the appearance of Brahman as Yaksha is momentary.) Meditative thought (born of mind) will not be capable of remembering Brahman for a long time.

यथा निमेषः प्रकाश तिरोभावः क्षणेन एवं ब्रह्मापि तिरोभूत् इत्यर्थः । यथा विद्युतः तिरोहिता भवन्ति इत्यर्थः ।

यथा मनसो ब्रह्म विषयीकरणं न चिरस्थायि एवमेव यक्षस्य ब्रह्मणः प्रकाशोपि इत्यर्थः ।

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं । स य एतदेवं
वेद अभिहैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ 6

Brahman (of such greatness) is known by the name 'Vanam'. Therefore, It should be meditated upon as 'Vanam'. He who knows this thus, will be respected by all creatures.

तद्वनं नाम - Brahman of this greatness is to be chosen by all - is

to be prayed by all. So it is called 'Vanam'. The result of meditation on Brahman as वनं is pointed out.

उपनिषदं भो ब्रूहीति । उक्ता त उपनिषद ।
ब्राह्मीं वाव त उपनिषदं अब्रूमेति ॥ 7

(Disciple) 'Sir, Teach me the secret knowledge' (Teacher) 'I have told you the secret knowledge. We have imparted to you the very secret knowledge of Brahman.'

The student requests for the teaching of the Upanishat that propounds the means of winning the Grace of the Lord. This grace of the Lord is the cause of attainment of vigour for Upasana उपनिषदमब्रूम - The main teaching is taught. If you are desirous of hearing the Upanishad describing Sadhana it will be taught - साधनप्रतिपादिकां च उपनिषदं वक्ष्यामः ।

तस्यै तपो दमः कर्मेति प्रतिष्ठा । वेदाः
सर्वाङ्गानि सत्यमायतनम् ॥ 8

(The means of attainment of this secret knowledge of Brahman are as follows) Austerities, conquest over the senses, and Vedic rites (like agnihotra) are causes of its firmness. Vedas along with their accessories and truth are its abode. (Causes of origination of Brahma vidya)

तपः कायशोषणलक्षणं - Disciplines curbing the body. दमः - quietitude of the form of control of the senses. Karma - Agnihotra and others. प्रतिष्ठा - ब्रह्मविद्यायाः दार्ढ्यहेतुः cause of firmness of the knowledge of Brahman. The vedas with the six accessories namely शिक्षा, व्याकरणं, छन्दः, निरुक्तं, ज्योतिषं and कल्पः. Satyam means word of Truth. These are ब्रह्मविद्योत्पत्ति कारणानि । Thus the main means namely उपासना and its accessories are taught here.

यो वा एतामेवं वेद अपहत्य पाप्मानं अनन्ते स्वर्गे
लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ 9

Anyone who knows this thus, he having got rid of all sins, will be established in the highest infinite Vaikuntha of the Supreme.

'य एवं वेद' - He who knows this Brahma vidya along with the said प्रतिष्ठा and आयतन. अपहत्य - Casting away all sins. ज्येये - The greatest and most supreme of all. The word स्वर्गे लोके signifies 'Vaikuntha', the abode of the supreme Paramatman as it is associated with the words अनन्ते ज्येये.

KATOPANISHAD

Katopanishad is in fact an elaboration of the story referred to in the Katha Samhita. This Upanishad has two chapters. There are three Vallis in each of the chapters and in all there are six vallis. The story of Nachiketas is narrated in the first valli. Vajasravas the father of Nachiketas performed Viswajit sacrifice in which he had to give away everything he possessed as fees to the priests. The cows that were given by Vajasravas were all decrepit and barren and seeing this kind of imperfection, Nachiketas was impelled to ask his father to give him away to some priest as dakshina, to make the sacrifice perfect. The father said in anger that he would give him away to Mrityu (Death). Thus he went to god Yama's abode and waited for three nights, without food, to see Yama, who had been away from his abode. Yama grants three boons to Nachiketas who had stayed for three nights in his abode without food. Nachiketas prays that his father may be free from anxiety and that he may be well disposed towards him, by the first boon. He asks to teach him Agnividya by means of which one gains Svarga (Moksha) by the second boon. The third boon that Nachiketas prays for, is for knowledge about the nature of moksha. Yama says that he would grant him wealth, long life, comforts, happiness and any earthly benefit in lieu of that boon but Nachiketas is not lured by these temptations. He scorns all transitory ends and prays for that knowledge.

The second Valli describes how yama who was immensely pleased with the steadfastness of Nachiketas, teaches him the truth. The teaching about "Sreyas" (good)

and "Preyas" (Pleasurable) is found in this section. The knowledge of the atman is not easy of being heard or known and only a blessed soul with a firm resolve would gain it from a competent teacher. Yama teaches Nachiketas the nature of the atman through Omkara or Pranava. The nature of Jivatman and paramatman is taught in this section. It is declared here that the supreme is not attainable either through listening, intelligence or discourses (pravachana or Medha or Bahusrutatva) and that it is attainable by him whom it chooses. It is also pointed out in this Valli that one who has not desisted from evil deeds cannot attain the supreme. The necessity of moral and ethical purity for gaining spiritual perfection is emphasised.

In the third Valli there is the declaration that the Jivatman and Paramatman are residing in the same cave of the heart. This valli expounds that conquest over the sense organs is a necessary prerequisite for attainment of Paramatman. Constructive suggestions are made for conquering the (Indriyas) senses. The upanishad exhorts humanity to arise, awake and learn by approaching superiors.

The fourth Valli points out that a rare intelligent person would turn inward and realise immortality. The difference between the intelligent and the unintelligent is outlined here. It is in this Valli that the teaching that "One who sees any difference in the Paramatman would go grom death to death" is found.

In the fifth Valli the glory of Paramatman is described. Just as the one fire having entered the world assumes separate forms the one Paramatman is the same inner self in all. All these shine after Him, who is ever shining. There is eternal peace only for those intelligent ones who see him, the one

eternal sentient principle that accomplishes the desires of the many.

In the sixth Valli the supreme glory of Paramatman is described. The samsara is compared to a tree having roots above, and the branches downward. It is only those that know Him who become immortal. The self is to be realised as existing and as it really is. The teaching concludes with the statement that, "when all the knots of the heart of the form of raga and devsha are destroyed then a mortal becomes immortal and enjoys Brahman here alone."

This Upanishad depicts the truth of the Paramatman thus in very clear terms.

ओं सहना ववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । माविद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

May he protect us both together. May he protect us both by granting the results of knowledge. May we attain vigour together. Let what we study be powerful. May we not hate each other. Om peace, peace, peace.

प्रथमा वल्ली

उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ **1-1**

Once, the son of Vajasravas, being desirous of fruit, gave away all his possessions. He had a son called Nachiketa.

Visvajit is a sacrifice in which everything one possesses is to be given as 'dakshina'. Vajasravas was performing this sacrifice. उशन् - desirous of, वाजश्रवसः - He who had श्रवः or fame through the gifts or वाज or food was वाजश्रवाः । His son is वाजश्रवसः ।

तं ह कुमारं सन्तं दक्षिणासु नीय -
मानासु श्रद्धाऽऽविवेश सोऽमन्यत ॥ 1-2

When the fees were being carried (to the Brahmins) faith overtook him, who was yet a boy. He thought thus.

दक्षिणासु नीयमानासु - When cows were being offered as fees to the priests श्रद्धा - आस्तिक्यबुद्धिः पितुः हितकामप्रयुक्ता - sincere faith on account of his wishing well for his father.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ 1-3

He who gives these cows that have drunk water, eaten grass, whose milk has been milked (for the last time) and that have become barren, goes to those worlds that are known as the delightless.

The manner of this spiritual faith is shown in this way. निरिन्द्रियाः - incapable of giving birth to future progeny. अनन्दाः delightless. There are verily such worlds that are known from the Sastras.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ 1-4

He spoke to his father, 'Father, to whom will you give me?' He spoke to him a second time and a third time. To him (the father) said, 'To death I shall give you.'

स होवाच He said to his father thus - why ? दक्षिणा वैगुण्यं मन्यमानः स्वात्मदानेनापि क्रतुसाद्गुण्यं इच्छन् - considering the Dakshinas defective and desiring to make the sacrifice perfect even by giving himself away. कस्मै to which priest will you give me by way of Dakshina.

Being compelled very much thus, the father became angry and told him that he would give him away to Death.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ 1-5

'I go ahead of many. I go in the midst of many. What is it that Yama has to do, which he will have it done by me?'

Even though the son was said like this he was without any fear or sorrow. The idea of बहूनां एमि प्रथमः is this - 'सर्वेषां मृत्युसदनगन्तृणां पुरतः मध्ये वा गच्छामि न तु पश्चात् मृत्यु सदनगमने न कोऽपि मम विचारः' I go in front or in the middle of all those that go to the abode of death and never to the end. I am not at all worried about going to the abode of death. What benefit can that मृत्यु who is पूर्णकाम get from a young boy like me ?

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ 1-6

Consider how the ancestors were; reflect how the others behave (now). Man ripens like corn and is again born like corn.

Listening to the words of his son who was without any fear or anger the father felt great remorse and said क्रोधावेशान्मया मृत्यवे त्वा ददामीत्युक्तं । नेदृशं पुत्रं मृत्यवे दातुमुत्सहे । इति पश्चात्तप्तहृदयं पितरं आलोक्य उवाच - Seeing his father in this mood the boy said like this. अनुपश्य यथा पूर्वे means even as the ancestors were without false speech, you also must behave like that. पालय सत्यं प्रेषय मां मृत्यवे - follow the truth and send me to death is the meaning.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ 1-7

God Agni himself ver..y enters the house in the form of a Brahmana guest. To him they make this appeasement. Yama, bring water (unto him).

Yama who had gone out returned after three nights. The aged gate keepers said to Yama like this.

आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ 1-8

Hope and expectation, contact with the good, kind words, sacrifices and beneficent deeds, sons and cattle -all these of an unintelligent person in whose house a brahmana dwells without food are deprived by this (sin of the form of starving a brahmin).

The result of the sin of the form of not showing respect to the guest is pointed out here. आशा - desire for an object which is not existing. प्रतीक्षा - desire for an object which is existing. 'Sangatam' means 'Satsangamam'. सूनृतां - true and pleasant words. इष्टं यागादि पूर्तं खातादि sacrifice and others and construction of tanks and others.

एतत् - This sin of the form of starving the Brahmin.

तिस्रो रात्रीर्यदवात्सीर्गृहे मे अनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ 1-9

O Brahmana, since you, a guest and respectable person, have stayed in my house for three nights without food, let my salutations be to you. O Brahmin, let good happen to me. In return choose three boons.

वृणीष्व - प्रार्थय - तव लिप्साभावेऽपि मदनुग्रहार्थं - Though you have no desire choose three boons just to favour me.

शान्तसङ्कल्पः सुमना यथा स्यात् वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ 1-10

O death, of the three boons I choose this as the first; may my father be freed from anxiety; may he be well disposed and free from anger towards me. May he speak, well pleased, to me when sent back by you.

शान्तसङ्कल्पः - Free from thoughts about me such as 'what will my son do after going to Yama'. 'Sumanah' - peaceful mind.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः त्वां ददृशिवान्
मृत्युमुखात्प्रमुक्तम् ॥ 1-11

Auddalaki, Aruni being favoured by me will be well disposed towards you as before. Seeing you released from the mouth of death, free from anger, he will happily sleep in the nights.

मत्प्रसृष्टः - मदनुज्ञातः, मदनुगृहीतः Being permitted by me, being blessed by me.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ 1-12

In the Svarga world there is no fear whatsoever. You are not there. He is not struck with fear on account of old age. Transcending the two, thirst and hunger and having crossed over sorrow, one delights in the Svarga world.

The word स्वर्गे means in the मोक्षस्थान । अशनाया बुभुक्षा hunger. The word स्वर्गेलोके in the second half of the mantra means the realm of liberation.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्ते एतद् द्वितीयेन वृणे वरेण ॥ 1-13

O death, such as you are, you know the Agni leading to Svarga. Teach it to me who am full of faith. Those who attain Svarga attain immortality. This I ask through the second boon.

स त्वं - You who are known for your omniscience in the Puranas.

स्वर्गलोकाः - स्वर्गो लोकः येषां ते परमपदं प्राप्ताः इत्यर्थः - those whose abode is Svarga i.e. those who have attained the Supreme abode.

अमृतत्वं भजन्ते - देशविशेषविशिष्ट - ब्रह्मप्राप्तिपूर्वकत्वात् स्वरूपाविर्भावलक्षणमोक्षशब्दितामृतत्वस्य - immortality or moksha has the characteristic feature of the manifestation of one's own nature. This is gained only after attainment of Brahman in a particular place called svarga.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायां ॥ 1-14

O Nachiketas, I shall explain to you fully. Know it from me. Knowing that fire which leads to Svarga one attains the world of the infinite (Vishnu) and attains permanence (without return to Samsara). Know that this (knowledge of the fire) is hidden in the cave.

निबोध Know this being instructed by me. अनन्त लोकाप्ति - The attainment of the world of Ananta i.e. Vishnu. This is further described in 1-3-9. 'atho' means after attaining that. Pratishtam

means non-return. अपुनरावृत्तिं च लभते । How can this kind of efficiency happen to that knowledge ? That is the uniqueness of this knowledge. ब्रह्मोपासनाङ्गतया एतज्ज्ञानस्य मोक्षहेतुत्वलक्षणं एतत्स्वरूपं गुहायां निहितमन्ये न जानन्ति त्वं जानीहि इति भावः । It is an accessory to meditation upon Brahman. By virtue of this fact, it is a means to liberation. Know this from me.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चाऽपि तत्प्रत्यवदत् यथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥ 1-15

Lord Yama taught him that fire which is the means of attaining that world. He also taught him the kind and number of bricks as also the manner of arranging them for the fire. And he (Nachiketas) too repeated it (understanding the same) as it was taught. Then pleased with his ability Death spoke again.

This is the statement of Sruti. लोकादि means स्वर्ग्यं the cause of gaining Svarga. शिष्यस्य ग्रहण सामर्थ्यदर्शनेन सन्तुष्टस्सन् मृत्युः पुनरपि उक्तवान् ।

तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥ 1-16

The Mahatma (death) being pleased said to him, 'I now grant you here one more boon. This fire shall be known by your name indeed. Accept also this multiformed necklace.'

सृङ्कां - विचित्रां शब्दवतीं रत्नमालां a wonderful necklace of gems.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥ 1-17

One who learns the three anuvakas dealing with

Nachiketas and performs the three actions (sacrifice, learning and giving), attaining contact (with Brahmopasana) with the three (fires), will cross over birth and death. Knowing and realising the soul born of Brahman and conscient as the worthy Lord (as having the Supreme self as his self) one attains thorough peace forever.

त्रिणाचिकेत: - 'अयं वाव य: पवते' इत्याद्यनुवाकत्रयाध्यायी one who studies the three anuvakas commencing with the mantra 'ayam vava yah pavate' त्रिकर्मकृत् performing three actions namely यजन, अध्ययन and दान. Or it may mean पाकयज्ञ, हविर्यज्ञ and सोमयज्ञ. त्रिभिरेत्य सन्धिं - त्रिरनुष्ठितैरग्निभि: परमात्मोपासनेन संबन्धं प्राप्य. with the fires thrice performed gaining contact with meditation upon paramatman. ब्रह्मजज्ञम् means Jeevatman because he is born of Brahman and is having consciousness. ब्रह्मणो जातत्वात् ज्ञत्वाच्च । ईड्यं देवं विदित्वा - जीवात्मानं उपासकं ब्रह्मात्मकत्वेन अवगम्य । Realising the Jeevatman as having Brahman as his Self. Here the word 'Devam' relates to Paramatman and as identity between Jivatman and Deva is impossible, the word 'Deva' signifies 'Paramatmatmakam'. निचाय्य realising this fact of Paramatmatmakatva. This is thus explained in Sri Bhashya under the Sutra विशेषणाच्च । (I-2-12)

इमां पूर्वमन्त्र निर्दिष्टां संसाररूपानर्थ शान्तिं एति इत्यर्थ: ।

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वान् चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरत: प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ 1-18

One who masters the performance of the three sections dealing with Nachiketa fire, and knowing the three in this manner performs the piling of the Nachiketas - altar, casts off even prior to death the snares of death (such as Raga and Dvesha), transcends sorrow and rejoices in heaven.

त्रयं एतत् विदित्वा - knowing these three (1) the nature of Brahman as described in the previous mantra (2) the nature of one's own self तदात्मकस्वात्मस्वरूपं and (3) the nature of Agni as taught in त्रिभिरेत्य सन्धिं - from the Shastras being taught by the preceptor. Knowing these three thus, he who constructs the Nachiketa fire altar. मृत्युपाशान् the fetters of death of the form of desire and hatred रागद्वेषादि लक्षणान् । पुरत: - even before the fall of the body.

यो वाप्येतां ब्रह्मजज्ञात्मभूतां चितिं विदित्वा तनुते नाचिकेतम् ।
स एव भूत्वा ब्रह्मजज्ञात्मभूत: करोति तद्येन पुनर्न जायते ॥ 1-19

He who knows this piling up of the Nachiketa fire altar reflecting upon the nature of his own self as having Brahman as his innerself and performs the Nachiketa fire altar that person will realise the knowledge of his own self as ensouled by Brahman and does that by which he is not born again.

Though this mantra is not quoted or commented upon by some, this is referred to by the most trustworthy Sruta Prakasikacharya and so it need not be doubted as an interpolation.

ब्रह्मजज्ञात्मभूतां एतां चितिं विदित्वा चिनुते means ब्रह्मात्मकस्वस्वरूप तया अनुसंधाय चिनुते. Meditating upon this as the form of his self having Brahman as its inner self, if one piles the fire. He will meditate upon himself, having Brahman as its self ब्रह्मजज्ञात्मभूत: - ब्रह्मात्म कस्वात्मानुसन्धानशाली सन् ।

करोति - Practises meditation upon the supreme. This kind of meditation alone is the cause of cessation of further birth. The piling of the fire - altar necessarily preceded by the reflection of his own self as having the supreme as its self is the cause of liberation.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं
वरं नचिकेतो वृणीष्व ॥ **1-20**

O Nachiketas, this is the fire which leads to heaven for which you prayed through the second boon. People will call this fire as yours alone. Well, Nachiketas, ask for the third boon.

How can the word स्वर्ग be taken to signify 'Moksha' ? According to the context the word "Svarga" means liberation. The Bhashyakara has explained accordingly. स्वर्ग शब्देन अत्र परमपुरुषार्थ लक्षण मोक्षोऽभिधीयते । "स्वर्गलोका अमृतत्वं भजन्ते इति तत्रस्थस्य जननमरणाभाव श्रवणात् ।"

1. *It is declared that those who live in Svarga attain immortality. स्वर्ग लोका अमृतत्वं भजन्ते amrtatava in Upanishadic literature means liberation.*
2. *One crosses over birth and death by means of it, त्रिकर्मकृत् तरति जन्ममृत्यु ।*
3. *Nachiketas who scorns all transitory ends would never pray for the means of attaining perishing Svarga.*
4. *The word Svarga can signify liberation of the form of infinite bliss through its primary significance.*
5. *Even the mimamsakas hold that the word "Svarga" means 'unlimited delight' and that happens only in the case of liberation.*

येयं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ **1-21**

This doubt which arises in respect of a man who is liberated - some say he is (having bliss of divine communion) and others say he is not (others say his nature differently. Some say he is divested of all qualities like knowledge etc. and will be like a stone - Some say that he will be one with Paramatman. Some say that he will be blessed with the experience of Brahman for all time to come etc.) I like to know this taught by you. This I choose as the third boon.

Under the Sutra 1-2-12 - "विशेषणाच्च" the Bhashyakara explains the meaning of this mantra as follows. अत्र परमपुरुषार्थरूप - ब्रह्मप्राप्ति लक्षण - मोक्षयाथात्म्य विज्ञानाय तदुपायभूत - परमात्मोपासन - परावरात्म तत्वजिज्ञासया अयं प्रश्नः क्रियते । एवं च येयं प्रेते इति न शरीरवियोगमात्राभिप्रायम् ; अपि तु सर्व बन्ध विनिर्मोक्षाभिप्रायम् । यथा न प्रेत्य संज्ञास्ति" इति ।- This word does not mean mere separation from the body. It means attaining freedom from all bondages. 'न प्रेत्य संज्ञास्ति' is another usage where प्रेत्य means the same. When a person qualified for Moksha is dead and is freed from all bondages there is doubt about the essential nature of release whether it is of the form of existence or of the form of non-existence, due to differences of opinions among philosophers. अस्तीत्येके नायमस्तीति चैके - मोक्षाधिकृते मनुष्ये प्रेते सर्वबन्धविनिर्मुक्ते तत्स्वरूप विषया वादिविप्रतिपत्तिनिमित्ता अस्तिनास्त्यात्मिका या इयं विचिकित्सा । Thinkers differ widely on the nature of release. Some say there is destruction of the nature of the Atman. Some point out that there is termination of ignorance. Some say that release is of the form of Kaivalyam consequent upon the removal of all particular qualities such as knowledge and others from the Atman who is पाषाणकल्प. Others say that it is the state of pure self, the Paramatman who is divested of limiting adjuncts. Still others say that it is जीवस्य-अनादिकर्मरूप-अविद्योच्छेदपूर्वकस्वाभाविक परमात्मानुभव - Enjoyment of the bliss of Divine communion by the

Jivatman after the termination of his ignorance of the form of beginningless Karma. There being room for doubt, this kind of question is meant for instruction into the nature of मोक्ष or release. By the second question the nature of मोक्षसाधन भूताग्नि was sought to be known. This question is meant for knowing the nature of मोक्ष and never only for knowing that Jivatman is distinct from the body. Otherwise it would be implausible to put him to the test of allurings and grant of manifold enjoyments.

This is discussed and determined under the Sutra "त्रयाणामेव चैवं उपन्यासः प्रश्नश्च" (1-4-6 Sri Bhashya)

देवैरत्रापि विचिकित्सितं पुरा नहि सुज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोऽपरोत्सीः अति मा सृजैनम्॥ 1-22

With regard to this, doubts were entertained even by gods before. The truth is subtle and not easily comprehensible. O Nachiketas, ask for some other boon. Do not press me further. Leave me.

देवैः - Even by gods who see many things बहु दर्शिभिः - देवैः संशयितम् । अत्र means in this मुक्तात्मस्वरूप अणुरेष धर्मः । This is a very subtle dharma. Dharma itself is difficult to understand. This again is very much difficult. सामान्यतो धर्म एव दुर्ज्ञानः । तत्रापि अयं दुर्ज्ञानः इति भावः । मा उपरोत्सीः - Do not press.

देवैरत्रापि विचिकित्सितं किल त्वं मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥ 1-23

Were not doubts entertained about this even by gods ? And you, O Death, say it is not easily comprehensible. It is not possible to get one like you who could teach this. Verily no other boon is equal to this.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ 1-24

You may ask for sons and grandsons that live a hundred years. Ask for a great number of cows, elephants, gold and horses. Choose a vast abode (with many halls and stairs). And you yourself live for as many years as you like.

Yama thought that such मुक्तात्मतत्व was not fi. to be taught to one whose mind is attached to other things of the world even though there is ability to understand. So he tempted Nachiketas with various things. This also was for मुमुक्षास्थैर्य -अनुवृत्यर्थ for the continuation of firm desire for liberation.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥ 1-25

If you think of any other boon equal to this you may ask for that. Choose wealth and long life. O Nachiketas, become a king on this wide earth. I shall make you the object of desire of all desirable ones.

एतत् तुल्यं - If you consider any other boon similar to this, even that you may ask, कामभाक् । कामः - कामना तां विषयतया भजतीति कामभाक् one who entertains desire as an object.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामान् छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥ 1-26

Pray as you please for all those desirable things that are rare in this world of mortals. Here are these damsels with chariots and musical instruments-such as not attained verily

by mortals. With these given by me, get yourself served. Do not inquire about after death.

मरणं अनु - मरणात् मुक्तेः पश्चात् मुक्तात्मस्वरूपं इति यावत् । After death i.e. after i.e. after liberation. That means - the nature of the liberated soul. It is not wrong to say that "marana' has this special meaning according to the context.

श्वोऽभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ 1-27

O Death, (all these objects of enjoyment) of man will become non-existent tomorrow. These will wear out the power of the sense organs. All life is verily very short. Let the chariots, dance and music be yours alone.

श्वोऽभावाः - श्वः अभावो येषां ते These become non-existent to-morrow. That means they do not last for two days. अपि सर्वं जीवितं even the life of Brahma is little. What is to be said about the life of people like us.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ 1-28

Man is not to be satisfied with wealth. We shall have wealth as we have seen you now. We shall live as long as you are the Lord. But the boon to be sought is that alone.

If your vision is obtained what difficulty is there in gaining wealth ? त्वद्दर्शनमस्ति चेत् वित्तलाभे को भारः ? जीविष्यामो यावदीशिष्यसि त्वं - As long as you are functioning as the Lord, our life also is sure to be there वरलाभालाभयोरपि तावदेव जीवनं इति भावः । In the event of getting the boon or not getting the boon, our life will be till that time.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्व तदास्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान् अनतिदीर्घे जीविते को रमेत ॥ 1-29

Having known (the nature) of those that are free from old age and have become immortal, how can a man who is decaying under age, have any desire at all for such things (as damsels that are transient)? Having known well the splendour and the bliss (of Divine experience) of the released who would take delight in life that is not very long?

अजीर्यतां Knowing the nature of the liberated who are free from old age and death. प्रजानन् - विवेकी wise man जीर्यन्मर्त्यः - जरामरणोपप्लुतः being tormented by old age and death. तदास्थः one having desire for objects such as damsels and others that are over powered by old age and death. क्व - How can he become one such ? If the reading is taken as क्वधस्थः the meaning will be being on the Earth which is lower region. वर्णरतिप्रमोदान् The particular forms such as आदित्यवर्णत्वं and others are to be known by वर्णाः । आदित्यवर्णत्व The bliss of Divine experience is suggested by रतिप्रमोदाः Knowing all these who would delight in long life on Earth ? अत्यल्पे ऐहिक चिरजीविते कः प्रीतिमान् स्यात् ?

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ 1-30

O death, Tell us of that thing regarding which they have doubts thus and which exists after death. (Tell us the truth about the nature of the released). Nachiketas will not choose any thing other than this boon which concerns the inscrutable.

साम्पराये यस्मिन् - महति पारलौकिके मुक्तात्मस्वरूपे - in that other wordly nature of the liberated soul. The fourth pada of the mantra

is the statement made by the Sruti. अन्यं नचिकेता न वृणीते स्म इति श्रुतेर्वचनम् ।

द्वितीयावल्ली

अन्यच्छ्रेयोऽन्यदुतैव प्रेयः ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य प्रेयो वृणीते ॥ 2-1

That which is good is verily different, and that which is pleasant is indeed different. These two with different ends bind man. Good befalls him who chooses the good among them. But he who chooses the pleasant falls away from the supreme end.

Yama praises the firmness of the desire of Nachiketas, his pupil, for liberation. He finds him fir for instruction. श्रेयः अन्यत् प्रेयः अन्यत् *- the path way to liberation is different and highly praiseworthy. The pathway to enjoyment is pleasant and it is different.*

श्रेयश्च प्रेयश्च मनुष्यमेतः तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ 2-2

The good and the pleasant approach man, having considered them well, a wise man discriminates. A wise man prefers the good to the pleasant. But the non-intelligent one chooses the pleasant for the sake of worldly prosperity.

तौ *- The two* श्रेयस् *and* प्रेयस् । संपरीत्य सम्यगालोच्य *considering deeply the two viz. the good and the pleasant.* विविनक्ति *discriminates,* मन्दः योगक्षेमात् प्रेयो वृणीते *- An unintelligent person chooses the pleasant for the purpose of Yogakshema.* योगक्षेमात् हेतोः वृणीते । *Yoga is development of the body and Kshema is its protection.* शरीरस्य उपचयः योगः , क्षेमः परिपालनम् ।

स त्वं प्रियान् प्रियरूपांश्च कामान्
अभिध्यायंन्नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥ 2-3

O you Nachiketas, who are such a one, have discarded, after deep consideration the desirable things (like damsels and others) that are pleasant and are of delightful forms. You did not accept this path of wealth in which many men are lost.

प्रियान् *- Objects such as damsels and others that are being desired.* अभिध्यायन् *understanding as being associated with defects such as leading to sorrow and being mixed with sorrow and others.* सृङ्कां-कुत्सितगतिं मूढजनसेवितां *Low path of riches followed by the ignorant.*

दूरमेते विपरीते विषूची अविद्या या च विद्येतिज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ 2-4

These two known as ignorance and knowledge are far apart and mutually contradictory. I consider Nachiketas as one that seeks knowledge. Many enjoyments did not tempt you.

अविद्या या च विद्या - या अविद्येति ज्ञाता कामकमात्मिका, या च विद्येति ज्ञाता वैराग्यतत्व ज्ञानमयी *- Avidya which is of the form of action for fulfillment of desire and Vidya which is of the form of dispassion and knowledge of reality.*

दूरम् *- They are far from each other.*

विषूची-भिन्नगती; परस्पर विरुद्धे च *- They are of opposite directions and mutually contradictory.*

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ 2-5

Being in the midst of ignorance and considering themselves as intelligent and learned, fools wander suffering pains (caused by old age, diseases etc.) even as the blind are led by the blind.

The path of ignorance is denounced here. अविद्यायां - काम्यकर्मादिलक्षणायां - ignorance of the form of interested actions. परियन्ति wander.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ 2-6

The thought of the other world does not occur to one who is immature, inattentive and deluded by the desire for wealth. He who thinks that there is this world alone and not the other comes again and again under my sway.

साम्परायः परलोकसाधनव्यापारः following the means for attainment of the other world; अयं लोकः नास्तिपरः thinking that this world alone is and that there is not the other world. मानी इत्यस्य दुर्मनीत्यर्थः ।

'वित्तमोहेन मूढं - विषयाशा वशीकृत मनोरथं ।

श्रवणायापि बहुभिर्यो न लभ्यः श्रुण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो
ज्ञाता कुशलानुशिष्टः॥ 2-7

(The Supreme Self is such) who is not gained by many even for the mere hearing, whom many cannot know even while hearing, of whom rare is an able expounder and rare is an able attainer, and rare is he who knows Him under the instruction of an adept.

यः means that well known Paramatman. The idea is that even gaining the benefit of hearing Paramatman is the result of great merit. श्रवणलाभोऽपि महासुकृतफलमिति भावः । All those that hear cannot easily gain the knowledge of Paramatman कुशलो वक्ता कुशलः प्राप्ता च दुर्लभः A clever exponent and an adept attainer of him are rare.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति आणीयान्ह्यतर्क्यमणुप्रमाणात् ॥ 2-8

This Supreme Self is not easily knowable when taught by a person of inferior order because it is considered differently (by different expounders). It cannot be known if it is not taught by another, as it is subtler than the subtle and beyond reason.

अवरेण अश्रेष्ठेन प्राकृतेन पाण्डित्यमात्रप्रयोजनवेदान्तश्रवणेन - By an ordinary man whose listening to the Vedanta has resulted in mere scholarship. नरेण देहात्माभि मानिना - अनन्यप्रोक्ते गतिरत्रनास्ति this is explained in three ways.

(1) An ananya is an Ekantin or Brahma sakshatkarin. अत्र आत्मनि एकान्तिनाप्रोक्ते यादृशी अवगतिः सा अवरेण प्रोक्ते नास्ति - The understanding of the atman that will be there when it is taught by one who has realised Brahman will not be there when taught by one of inferior understanding.

(2) अत्र संसारे गतिः चङ्क्र मणं नास्ति - There will be no movement in Samsara when it is taught by a celebrated person.

(3) अनन्यप्रोक्ते (अन्याप्रोक्ते) स्वयमवगते गतिः आत्मावगतिः नास्ति । If it is not taught by another there will not be the understanding of the Atman.

The nature of the Atman is not known by reasoning. यतः अणोरणीयान् आत्मा अतः तत्वस्वरूपं तर्कागोचरम् ।

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ 2-9

O Dearest one, This knowledge cannot be obtained through reasoning. Only when it is taught by another, it leads to sound knowledge (leading to liberation). You have attained that knowledge. You are of firm resolution. O Nachiketas, may I have enquirers like you.

एषामतिः *- This knowledge about the Atman* आत्मविषयिणी मतिः । प्रेष्ठ *dearest one.* प्रोक्ता अन्येनैव सुज्ञानायअन्येनैव (गुणोत्कृष्टेन) गुरुणा उपदिष्टैवमतिः मोक्षसाधनज्ञानाय भवति । *Knowledge taught by a teacher who is other than one's own self, leads to the knowledge of the means to liberation.* सत्य-धृतिः सत्या -अप्रकम्प्या धृतिः यस्य सः *you are one of unshakable resolution.*

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ 2-10

I know that wealth is not permanent. That Eternal is not attained through non-eternal things. The Nachiketa fire was constructed by me with transitory things. I have attained the eternal (knowledge leading to the imperishable goal).

Yama being pleased said thus again शेवधिः अनित्यमिति जानामि *- I know that the* ऐश्वर्य *of Kubera and others which is of the nature of karmaphala is non-eternal.* ध्रुवं तत् - आत्मतत्वम् । अध्रुवैः - अनित्यफलसाधन भूतैः, अनित्यद्रव्यसाध्यैः वा कर्मभिः *- by Karmas that are the means of non-eternal results or Karmas that are achieved*

through non-eternal things. ब्रह्मप्राप्तिसाधनज्ञानोद्देशेन अनित्यैः द्रव्यैः नाचिकेतोग्निः चितः *with the purpose of gaining knowledge that leads to the attainment of Brahman the Nachiketagni was kindled with non-eternal things. By this it is affirmed that attainment of Brahman is achieved only through knowledge.*

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यं अभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ 2-11

O Nachiketas, perceiving on one hand the attainment of desires related to the several worlds-the results of Karma and also perceiving on the other hand the far shore of fearlessness and endlessness and the host of great qualities (like sinlessness etc.) eternality and fame, you have rejected the desirables, O wise one, with firmness.

ऋतोः प्रतिष्ठां जगतः कामस्याप्तिम् *The fulfilment of desires for objects of the form of damsels etc. related with all the Worlds inclusive of the world of the fourfaced Brahma through Karma.* महत् स्तोमं *the group of hosts of great qualities like* अविनाशित्व,, अत्यन्तनिर्भयत्व, अपहतपाप्मत्व, सत्यसङ्कल्पत्व *and others.* उरूगायं - उरुकीर्तिं । प्रतिष्ठां स्थैर्यं *stability. All these are related to Moksha. Realising all these you have discarded worldly desires. Moksha Svarupa is pointed by* आनन्त्यं, अभयस्य पारं, महत् स्तोमं *and others.*

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ 2-12

A wise man discards pleasure and sorrows after realising that Supreme Self, difficult to be perceived, hidden in the cave of the heart, that has entered the heart and that is residing there as the indwelling principle, through the realisation of one's own self (through meditation).

Yama answers the third question with this mantra and the next.

तं that Paramatman. All the attributes in the accusative qualify तं देवं दुर्दशं - दृष्टम् अशक्यं । गूढं - who is covered by Avidya of the form of Karma.

गुहाहितं - हृदयगुहावर्तिनं गह्वारेष्ठम् - आत्मान्तर्यामिणं, पुराणं-अनादिं, गूढं who is not revealed to those who have अविद्या of the form of Karma. अध्यात्मयोगाधिगमेन the knowledge of the nature of the Jivatman. The knowledge of the essential nature of the Jivatman is the cause of the knowledge of Paramatman - विषयेभ्यः प्रतिसंहृत्य - चेतसः आत्मनि समाधानं अध्यात्मयोगः । तेन योऽयमधिगमः जीवात्मज्ञानं । तेन हेतुना । देवं means परमात्मानम् । मत्वा means ध्यात्वा । जीवात्म ज्ञानस्य परमात्म ज्ञान हेतुत्वात् ॥

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यं: अणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥ 2-13

Having heard this and having pondered over the same, a man attains the subtle self after abandoning his body and others that are results of Karma. He enjoys achieving the enjoyable. I consider that the abode of Brahman is open to Nachiketas.

एतत् श्रुत्वा - Listening to this atmatattva. Samparigrahya means मननादिकं कृत्वा. Dharmyam means body and others that are the results of Karma. प्रवृह्य discriminating and discarding अणुं एतं आप्य स्वात्म भूतं एतं, आणुं - सूक्ष्मतया चक्षुराद्यगोचरं अणीयान् हि अतर्क्यं निर्दिष्टं परमात्मानं देश विषशे प्रप्य - attaining Paramatman who is his own self - स्वात्म भूतं and who is not visible to the eye of others as He is subtle, मोदनीयं हि लब्ध्वा मोदते - here मोदनीयं signifies the manifestation of his own essential nature or स्वस्वरूप of the form of अपहतपाप्मत्व and others. मोदते - आनन्दी भवति ।

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ 2-14

Tell me that which you verily see as other than Dharma (the means or upaya), other than adharma (the goal or upeya), other than that which is done and other than that which is not done, and other than the past as well as the future.

Nachiketas puts this question to ascertain (1) the nature of the goal प्राप्यस्य स्वरूपं (2) nature of the means of attainment - उपायस्वरूपं and (3) the nature of the attainer or - प्राप्तुः स्वरूपं. 'अन्यत्रधर्मात्' does not refer to Brahman. This is explained under the sutra 'त्रयाणां'एवमुपन्यासः प्रश्नश्च' (वे.सू. 1-4-6) by Ramanuja as अन्यत्र धर्मात् - प्रसिद्धोपायविलक्षणः उपायः - Dharma means upaya and अन्यत्रधर्मात् means that which is distinct and different from the well known means. अन्यत्र अधर्मात् that which is different from the well known object of attainment because अधर्म means that which is other than धर्म धर्मेतरः उपायः or means प्रसिद्धसाध्यविलक्षणं फलं । 'अस्मात्' - By this the aspirant after that Phala is meant. He himself is the attainer. अस्मादिति तत्साधको विवक्षितः । सः एव उपेता । He is different from the well known aspirant - attainer who performs sacrifices for attaining results because of the fact that he is disinterested in any such results during the stage of practising Yoga.

'कृताकृतात् इति धर्मादीनां विशेषणं - is the attribute of Dharma and others. ''कृताकृतात् धर्मादिः विलक्षणं, भूताच्च भव्याच्च धर्मादिः विलक्षणं'' । The meaning is that which is different from means and others which are done and not done and which is different from Dharma and others past and future.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीमि ओं इत्येतत् ॥ 2-15

I shall briefly teach you that abode of which all the Vedas speak, of which all the Aranyakas and Upanishads mention, desiring which brahmacharya is observed. This is Om.

The glory of the 'prapya' is revealed in this mantra in a brief statement. The word 'Padam' signifies the nature of the prapya - प्राप्यस्वरूपवाची - The nature of that attainable is expounded directly or indirectly by all the Vedas. As the Supreme Brahman is that object of attainment the doubt that this Upanishad expounds the 'Parishuddhatma Svarupa' is cleared. तत् ते पदं संग्रहेण ब्रवीमि refers to परमात्मस्वरूप alone as the subject matter of the Vedas is verily Paramatman and not the purified nature of Jivatman. तपांसि - तप: प्रधाना उपरितनभागा: The later portions of the Veda. ब्रह्मचर्य signifies गुरुकुलवास, continence and others. संग्रहेण - संगृह्यते अनेन इति संग्रह: शब्द: That word by which it is summarised. That word is 'OM' 'प्रणवस्य ब्रह्मवाचकत्वात्' । प्राप्य भूतस्य देवस्य वेदितव्यतया निर्दिष्टस्य, प्राप्तु: प्रत्यगात्मनश्च, ब्रह्मोपासनस्य च स्वरूप विशोधनाय पुन: पप्रच्छ अन्यत्र धर्माददिति ।

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ 2-16

This letter is indeed Brahman. This very letter is the Supreme. Meditating upon this letter one gets whatever one wants.

The Vachaka Pranava is praised in this and the next mantra. The Pranava is Brahman because it is ब्रह्मप्राप्तिसाधन, as it is ordained that Brahman is to be meditated upon with this. परम्-जप्येषु ध्येयेषु च श्रेष्ठम् The best among those that are to be repeated or meditated.

एतदालम्बनं श्रेष्ठं एतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ 2-17

This is the best support. This is the highest support. He who knows this support is glorified in the world of Brahman.

This is the आलम्बन for Dhyana and others. Meditation and others having Pranava as the आलम्बन are the best of all.

न जायते म्रियते वा विपिश्चत् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 2-18

The intelligent self is not born. Nor does he die. He is not produced from anything nor was he ever born. This unborn, eternal, everlasting ancient is not destroyed when the body is destroyed.

The nature of the individual soul is described in this mantra and the next one. The next mantra is a kind of explanation of this mantra. हन्ता चेदिति मन्त्रश्च जीवविषय एव । This kind of वध्यघातुक भ्रान्ति can never relate to Paramatman. विपश्चित् - बिपश्चित्त्वार्हो अयं इदानीमपि जननमरणशून्य: ।

न बभूव कश्चित् - Even before, he was bereft of the form of human beings and others. पूर्वमपि मनुष्यादिरूपेण जननशून्य: He is not born because he is अज । He does not die because he is नित्य।

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 2-19

If the killer thinks he is killing and if the killed thinks he is killed, both these do not know the nature of the soul. Neither does he kill nor he is killed.

न हन्यते - आत्मस्वरूपमिति शेषः नायं हन्ति आत्मानमितिशेषः The essential nature of the atman is not killed. The Atman does not kill In the Viyatpada of the Vedanta sutras a discussion is carried in respect of these two mantras. (वे.सू. 2-3-18)

अणोरणीयान् महतो महीयान् आत्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादात् महिमानमात्मनः ॥ 2-20

The (Supreme) self, the (inner) self of this creature, who is subtler than the subtle and greater that the great is lodged in the cave of the heart. (the individual soul) who has given up interested action and is bereft of sorrow sees Him, the endower of greatness to the atman, through the grace of the sustainer.

The nature of Paramatman is described here. अणोः अणीयान् - Subtler than the subtle (sentient principle) Jivatman. He is capable of entering into it. तदन्तः प्रवेशयोग्यः the supreme is capable of pervading and existing in all places fully both within and without. अण्वाक्रान्तदेशेऽपि अप्रतिघातेन वर्तमानत्वं । महतो महीयान् - He is greater than Ether and others. स्वाव्याप्तवस्तुरहितः the meaning is that there is no entity which is not pervaded by Him. अस्य जन्तोः आत्मा - He controls having entered into the individual soul described in mantras 18 and 19. 'पूर्वमन्त्रद्वयनिर्दिष्टस्य चेतनस्य अन्तः प्रविश्य नियन्ता' । It is established from this that the Paramatman alone is described in this mantra by the term आत्मा and not the Jivatman because (1) the description 'subtler than the subtle' relates to Paramatman alone and (2) there is no purpose served in saying that the Jiva himself resides in the cave of his own heart. अक्रतुः काम्यकर्मादिरहितः सन् । तं relates to that Paramatman. आत्मनः महिमानं पश्यति - Atmanah relates to Paramatman. When he sees the glory of the Paramatman of the form of rulership over the entire universe, by the grace of that Supreme sustainer, he becomes freed from sorrow.

आसीनो दूरं व्रजति शयानो यति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ 2-21

While sitting He goes far; while lying down he moves everywhere, who except me, can know Him, the God who is free from (the pairs of opposites such as) pleasure and unpleasure.

For one who is bereft of the grace of the Lord, it is difficult to know the Truth of Paramatman. The functions of sitting or going far that appear contradictory elsewhere exist in Him through the individual soul, as He is the Self of all. सर्वात्मगत्वेन इतरत्र विरुद्धतया प्रतीयमाना अपि आसीनत्व दूरगन्तृत्वादिधर्मा जीवद्वारा तत्र सन्ति इति भावः ।

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 2-22

Meditating upon the Supreme Self who is without a body (due to Karma), but always established in transitory bodies, possessing great powers, a wise man does not come to grieve.

अशरीरं-कर्मकृतशरीररहितं । महान्तं विभुं-महावैभवशालिनं possessing great glory.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ 2-23

This (Supreme) self is not attainable either through thinking or by meditation or by much hearing. He (Supreme Self) is attainable by him (individual self) whom He (Supreme) chooses. To him this (Supreme) self reveals His form.

प्रवचनेन - This signifies मनन as it is a Sadhana for pravachana. प्रवचनशब्देन प्रवचनसाधनं मननं लक्ष्यते । 'एषः परमात्मा यं साधकं प्रार्थयते तेन

लभ्यः प्रार्थनीयपुंसा लभ्यः ' I He is attainable by the person who is sought by him. The fact of being chosen by Paramatman can only be in respect of one who is most dear to Him. That means love of God on the part of the Upasaka creates love towards the Upasaka on the part of God.

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ 2-24

He who has not desisted from bad deeds, who is not peaceful, who is not self-recollected, who has not controlled his mind, cannot attain this (Supreme Self) through knowledge.

Certain Dharmas that are to be practised by an Upasaka are pointed out here. One should not appropriate other's property for himslef. One should control the force of passion and anger. One should develop concentration. It is proper to prescribe these as accessories to Upāsana.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ 2-25

Who can know as to how He (the Supreme self) is, to whom the Brahma and the Kshatra (the movables and the immovables) both become food and to whom Death is curry?

ब्रह्म च क्षत्रं च - The entire universe comprising of all forms of the movables and the immovables that are signified by the two castes क्षत्र and ब्रह्म । उपसेचनं - स्वयमद्यमानत्वे सति अन्यस्य अदनहेतुः भवति - helper in consuming others while that itself is eaten. ओदनो भवति - the meaning is that they are destroyable.

1) *Brahma and Kshatra in this mantra is said to be food. So it means the object of enjoyment or destruction in the secondary sense. The Lordship of Paramatman is taught here.*

2) *The word ओदनः signifies विनाश्यत्व . This is more important than उपासेचन । The person described in this mantra is the one who is the enjoyer of Brahma and Kshatra and to whom death is not an obstructor. "ब्रह्म क्षत्र भोक्ता यः, यस्य च मृत्युरबाधकः सोऽस्मिन् मन्त्रे प्रतिपादितः ' ।*

सः - 'निखिलचराचर संहर्ता परमात्म यत्र - यस्मिन् प्रकारे स्थितः, यत्प्रकार विशिष्टः, तं प्रकारं इत्यं इति को वेद' । The idea is that no one is capable of knowing that Paramatman describe that he is cuh and such. He is characterised by infinite and inscrutable attributes and one may known that it is not possible to know him with all his auspicious attbitutes.

This mantra is discussed in the Brahma Sutra under the section अन्नाधिकरण -1-2-9 and it is determined that the eater of the movables and immovables is the Supreme Paramatman and that the fact of eating signigies जरात् संहर्तृत्व ।

तृतीयावल्ली

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्ध्ये ।
छायातपौ ब्रह्मविदौ वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ 3-1

The knowers of Brahman who have the five fires and who have studied the three anuvakas, speak of the two (Jivatman and Paramatman) namely shade and light, that enjoy the results of action in this very world of good deeds and that have entered the cave in the most supreme excellent place.

The first and the second mantra teach that the 'Paramatman is thus here' and that he may be easily meditated upon. The Upasya and the upasaka are in the same cave and so we can meditate on him. उपास्योपासकयोः एकगुहानुप्रवेशेन परमात्मनः सूपासत्वात्' । ऋतं - सत्यवत्

अवश्यम्भावि कर्मफलं Fruit of Karma that is bound to happen. परे परार्ध्ये means celebrated. Existing in such ether of the heart. छायातपौ - this means the ignorant and the omnicient. The Jiva is called अज्ञ and the idea is this - though the Paramatman, the prapya is there alone in the heart itself, but yet since the Jivatman is covered by avidya of the form of Karma according to the will of the Lord, There is absence of attainment of Paramatman. प्राप्यस्य परमात्मनः तत्रावस्थितत्वेपि जीवस्य 'पराभिध्यानात्तु तिरोहितम्' (वे.सू. 3-2-4) इत्युक्तरीत्या परमात्मसङ्कल्पमूल कर्मरूपाविद्यावेष्टिततया तदनुभवलक्षणतत्प्राप्तेः अभावेन ।

The two that have entered into the cave of the heart are Paramatman and Jivatman. This is discussed and determined under the Sutra गुहाम् प्रविष्टौ आत्मानौ हि तद्दर्शनात् (1-2-11) by the Sutrakara ऋतं means Karmaphala. Though Paramatman is not experiencing the results of Karma and though it is only Jivatman that is the enjoyer of Karma Phala, it is pointed out that according to Chatri Nyaya both are mentioned here. One is enjoying the fruits of Karma and the other causes him the enjoyer of fruits. It is established here that the Upasya is making himself easily accessible to the Upasaka by staying in the same place along with him.

यः सेतुरीजानानां अक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ 3-2

Let us be able to meditate upon (Brahman) that which is the bridge for the sacrificers, which is the changeless Supreme Brahman, which is the fearless shore for those who desire to cross the ocean of Samsara and which is attainable through Nachiketa fire.

सेतुः - आधारभूतः The supporter. That means the giver of the fruits of Karma. अक्षरं निर्विकारं the immutable Supreme Brahman. 'नाचिकेतं शकेमहि' - नाचिकेताग्नि प्राप्यं उपासितुं शक्ताः स्म इत्यर्थ । So one need not fear that he cannot meditate upon Brahman as soemthing unattainable

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ 3-3

Know the self as the master of the chariot and know the body as the chariot itself. Know the intellect to be the charioteer and the mind as the reins.

Mantras 3 to 9 teach the accessories that are necessary for the attainment of the Abode of Vishnu. रथिनं- He who presides over the body is the occupant of the chariot.

इन्द्रियाणि हयानाहुः विषयान् तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ 3-4

(The wise) speak of the senses as the horses and their objects as the paths on which they tread. They say that the (individual) soul associated with body, senses and the mind is the enjoyer.

In the absence of the body, senses, mind, and buddhi which are metaphorically described as chariot, horses, reins and charioteer there is verily no fact of वैदिक लौकिक क्रियाकर्तृत्व on the part of the Atman who is उदासीन । आत्मा in आत्मेन्द्रियमनोयुक्तं means body.

रथ, सारथि, हय प्रग्रहत्वेन रूपितानां शरीरेन्द्रिय मनोबुद्धिनां अभावे रथित्वेन रूपितस्य उदासीनस्य आत्मनो गमनरूप लौकिक वैदिक क्रिया कर्तृत्वमेव नास्ति इत्येतत् सुप्रसिद्धत्वेन दर्शयति । नहि केवलस्य आत्मनः कर्तृत्वं भोक्तृत्वं अस्ति इति भावः ।

यस्त्वविज्ञानवान् भवति अयुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यनि दुष्टाश्वा इव सारथेः ॥ 3-5

The sense organs of that person who is ignorant for ever with his mind uncontrolled, become uncontrollable just like wild horses for the charioter.

The usefulness of the metaphorical description of chariot and others is pointed out in this and the next mantra.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ 3-6

But for one, who has gained knowledge (of the Atman) and who has his mind always controlled his sense organs become controllable just like good horses for the Charioteer.

The horses of that person who has a good charioteer and reins become obedient to him. In the same way the indriyas become controlled, only in the event of the 'buddhi' and the 'manas' being good. 'विज्ञानमनसोः सामीचीन्ये इन्द्रियाणि वश्यानि भवन्ति । नान्यथा ।'

यस्त्वविज्ञानवान्भवति अमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ 3-7

He who is impure with an uncontrollable mind and without knowledge, does not attain that abode, but gets involved in samsara.

अमनस्कः - अनिगृहीतमनाः one who has not restrained his mind.

अशुचिः - Impure on account of thinking of evil things always, संसारं चाधिगच्छति - न केवलं जिगमिषितप्राप्त्यभावमात्रं, प्रत्युत गहनं सम्सारकान्तारमेव प्रापयतीत्यर्थः ।

Such a person who has not restrained his mind will not only be unable to reach the desired destination, but on the other hand falls into the dense forest of samsara.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्मात् भूयो न जायते ॥ 3-8

But the man who is endowed with knowledge, and is ever pure with his mind under control attains that abode from which he is never more born.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ 3-9

He who has sound intellect as his charioteer and controlled mind as the bridle, reaches the end of the road which is verily that Supreme abode of Vishnu.

The Supreme abode to be attained is pointed out here. समीचीनविज्ञानमनश्शाली सम्साराध्वपारभूतं परमात्मस्वरूपं प्राप्नोति । He gains the nature of Paramatman. This may be taken even as the 'Nitya Vibhuti' the Eternal abode of the Lord.

इन्द्रियेभ्यः परा ह्यर्थाः अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिः बुद्धेरात्मा महान्परः ॥ 3-10

The sense objects are more important than the sense organs. The mind is more important than the objects. Buddhi is more important than the mind and the great soul (Jivatman) is more important than that buddhi.

Amongst the body and others that are metaphorically described, those that are relatively more important than the others are pointed out here for the sake of controlling.

This passage is explained by Ramanuja under Vedanta Sutra (1-4-1)

महतः परमव्यक्तं अव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः ॥ 3-11

The unmanifest (the body) is more important than the great (Jivatman). The Purusha (Supreme Self) is more important than the unmanifest (prakrithi). There is nothing more important than Purusha (Supreme Self). It is the ultimate means and it is the final goal.

Even when one has the Indriyas under his control the presence of the objects will disturb him. The mind described as reins is more important than even the objects because the mind becomes inclined towards the objects even in the absence of objects. The mind will be of little importance if the buddhi does not decide. अध्यवसायाभावे मनसोऽप्यकिञ्चि त्करत्वात् । The Atman is called महान् because he is the doer. He has कर्तृत्व and all this depends upon his wish. सर्वस्य आत्मेच्छायत्तत्वात् आत्मैव महानिति विशेष्यते । The body is अव्यक्त and this is more important than the Atman. All the activities of the Jivatman for realising the object of life depend upon the body. तदायत्तत्वात् जीवस्य सकलपुरुषार्थसाधन प्रवृत्तीनाम् । The supreme who is the inner self of all, who is the end of the path of Samsara is more important than the body. तस्मादपि परः सर्वान्तरात्मभूतः अन्तर्यामी अध्वनः पारभूतः परमपुरुषः । The activities of all things upto the Atman depend upon His will. He is verily the ultimate object of attainment.

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ 3-12

This (Purusha, The Supreme Self) is residing hidden in all beings as their self and does not show Himself (to those who have not controlled their mind and senses). He is seen by those who are capable of seeing the subtle with their fine and pointed intellect.

गूढः न प्रकाशते - He does not shine to those who have not conquerred their external and internal sense organs as He is hidden

by माया of the form of the three gunas. अग्रयया बुद्धया ऐकाग्रययुक्तया बाह्माभ्यन्तरव्यापाररहितया सूक्ष्मार्थविवेचनशक्तया - The buddhi must be concentrated, bereft of external or internal activities and capable of discriminating subtle things. People with such intellect realise him.

यच्छेद्वाङ्मनसी प्राज्ञः तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद्यच्छेच्छान्त आत्मनि ॥ 3-13

A wise man must integrate his speech with his mind. That mind he must integrate with his intellect which is in his soul. He must integrate that intellect with the great soul and that soul must be integrated with the great self. (The Supreme Self).

This describes the manner of controlling the Indriyas. वाक् means वाचं-वाचं मनसि नियच्छेत् - means all the Karmendriyas and Jnanendriyas beginning with speech should be integrated in the mind. तत् ज्ञान आत्मनि यच्छेत् - Jnana means here Buddhi. The meaning is आत्मनि वर्तमाने ज्ञाने नियच्छेत् इत्यर्थः । ज्ञाने आत्मनि are not co-ordinate. ज्ञानं बुद्धिं - आत्मनि महति नियछेत् - कर्तरि महति आत्मनि नियच्छेत् । Buddhi should be integrated with the great soul, the individual self, the doer. शान्त आत्मनि means the Supreme Brahman, the inner controller of all. शान्ते-स्वतः ऊर्मिषट्कप्रतिभटे - this integration means realisation of subservience तच्छेषताप्रतिपत्तिः ।

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥ 3-14

Arise, awake, Learn approaching superiors. The razor's edge is very sharp and difficult to walk. The wise say that this path is difficult to attain.

उत्तिष्ठत - आत्मज्ञानाभिमुखा भवत । Turn towards the knowledge of the Atman, जाग्रत - destroy the slumber of ignorance. वरान् - श्रेष्ठान्

आचार्यन्. तत् आत्मतत्त्वं the truth of the Atman. If there is the slightest blunder of the form of inattention at the stage of knowing the Atman it will lead to destruction of the self.

'तीक्ष्णे क्षुराग्रे सञ्चरतः पुंसो यथा कियत्यप्यनवधाने आत्मनाशो भवति, एवं इह आत्मस्वरूपावगतिदशायां स्वल्पेऽप्यनवधानापराधे आत्मनाशो भवतीति भावः'।

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ॥ 3-15

Having perceived (through meditation) that (Supreme Paramatman) which is always soundless, touchless, colourless, imperishable, tasteless, odourless, beginningless and endless and higher than the great (Jivatman), one gets released from the mouth of death.

The nature of the supreme is pointed out. The word नित्यं relates, to every one of the adjectives such as अशब्दम् etc. On account of the fact of being soundless it is imperishable. महतः परं - He is higher than the Jivatman. Mahatah signifies Jivatman. निचाय्य - perceiving through Upasana that assumes the form of vivid realisation. दर्शन समानाकारोपासनेन विषयीकृत्य. मृत्युमुखात् - भीषणात् संसारात् ।

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ 3-16

Having related or heard this eternal story of Nachiketas as told by God Death, the intelligent one is glorified in the world of Brahman.

नाचिकेतं - Gained by Nachiketas. मृत्युप्रोक्तं - Narrated by God Yama. मृत्योः प्रवक्तृत्वमेव न स्वतन्त्रवक्तृत्वम् - He is only an expounder but not an independent author. So it is Sanatana.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते
तदानन्त्याय कल्पत इति ॥ 3-17

If one, becoming pure, makes this highest secret, heard in the assembly of Brahmins or at the time of the ceremonies for the dead (Sradha) then that is capable of granting infinite fruits.

Bramha Samsadi - in the assembly of Brahmins प्रयतः - being pure.

चतुर्थवल्ली

पराञ्चि खानि व्यतृणत् स्वयम्भूः
तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षत् आवृत्तचक्षुरमृतत्वमिच्छन् ॥ 4-1

The self-born (Supreme Lord) condemned the senses to reveal outer objects. Therefore, they see the outward objects and not the inner self. A rare intelligent man, desiring immortality, sees the inward self, with his eyes turned inward.

खानि - means sense organs इन्द्रियाणि । परान्-अञ्चन्तीति पराञ्चि - Goes towards others outside. illumining others and not the self. स्वयम्भूः - स्वतन्त्र ईश्वरः The independent Iswara condemned them or it may mean that the Lord created indriyas to illumine outward objects. आवृत्तचक्षुः That means a मुमुक्षु who has withdrawn his senses from the respective objects. चक्षुः signifies other indriyas also.

पराचः कामाननुयन्ति बालाः ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ 4-2

The unintelligent follow the outward objects of desire and they get into the noose of death of unquestioned sway.

But the intelligents, knowing the everlasting immortality (in the inner self alone) do not pray for any transitory things here.

बाला अल्पप्रज्ञाः - *They get into the bondage of the vast samsara.* अथ - *This signifies the introduction of a different subject.* ध्रुवं अमृतत्वं विदित्वा - *knowing everlasting immortality in the innerself alone.* प्रत्यक्तत्वज्ञस्य सर्वं जिहासितं इति भावः । परमात्मनः सर्वजीवगत अहन्तास्पदत्वेन मुख्याहमर्थत्वात् प्रत्यक्त्वमस्तीति द्रष्टव्यम् । *Paramatman has the fact of* प्रत्यक्त्व *as he is the in-most self of all and as the* अहन्ता *or 'I-ness' of all people relate to him in the primary sense.*

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ 4-3

What is there that is not revealed by Him (the paramatman) by whom alone one perceives colour, taste, smell, sound, touch and sexual pleasures. This (nature of supreme self) is verily that (which is attainable).

एतेनैव विजानाति-निश्शेषं एतेनैव साधनेन जानाति - *One knows fully everything on account of this Paramatman alone.* रूपादिप्रकाशकानां इन्द्रियाणां तदनुगृहीतानामेव कार्यारम्भकत्वात् - *Indriyas and others that illumine colour and others can function only when they are permitted by the Paramatman.* एतद्वतत्वै *that supreme abode of Vishnu which was declared as an object of attainment is this alone namely the essential nature of the Supreme Self.* पूर्वं प्राप्यतया निर्दिष्टं विष्णोः परमं पदं एतदेव ।

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ 4-4

Meditating upon that great, infinite Self (Paramatman) by whom (alone) one perceives both the worlds of dream and

waking consciousness, the intelligent one does not grieve.

स्वप्नान्तं - *The dream world.* जागरितान्तं *The waking world.* महान्तं *that great Paramatman.*

य इदं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ 4-5

One should not despise him, who knows this enjoyer of the fruits of action (Jivatman) and the Lord of the past and the future (paramatman) near him, on account of this knowledge alone. This is that.

जीवं - *The Jivatman.* मध्वदं -*The experiencer of the results of Karma, as pointed out in (1-3-1).* अन्तिकात् ईशानम् भूतभव्यस्य - तस्यान्तिके कालत्रयवर्ति चिदचिदीश्वरं - *The Lord of all the sentients and non-sentients that resides by the side of the Jiva in all the three times.* ततो न विजुगुप्सते - यो वेद तं दुष्कृतकारिणमपि न निन्देत् - *one should not despise such a knower even though he is a doer of bad deeds.*

यः पूर्वं तपसो जातं अद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ 4-6

He who sees him (the four faced Brahma) who was born first from waters, who was first born out of His will and was residing after entering into the cave of the heart, being associated with the elements (is the Paramatman). This is indeed that.

a) *The four-faced Brahma was born from waters which were first created by the Lord* यः अद्भ्यः पूर्वं (व्यष्टिसृष्टेः) अजायत । *He who was born from waters prior to individual creation should be added here.*

b) तपसः पूर्वं जातम् - सङ्कल्पमात्रादेव प्रथमं जातं - *who was the first born and who was born of sheer will alone.*

c) *गुहां प्रविश्यतिष्ठन्तं - residing in the cave of the heart after entering it. भूतेभिः - The fourfaced brahma who was associated with the body, indriyas, mind and others. All these qualify चतुर्मुख ब्रह्मा. व्यपश्यत - अयं सकलजगत्स्रष्टास्यात् इति कटाक्षेण ऐक्षत Paramatman cast his glance on chaturmukha Brahma of the above description, 'may this be the creator of all the worlds.'*

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत । एतद्वै तत् ॥ 4-7

That Aditi (the Jivatman) who remains with the breath possessing the many sense organs, who is dwelling in the cave after entering it and who is born contacted with the elements, is indeed that (i.e. having that as its own inner self).

अदितिः - means Jivatman. कर्मफलानि अत्तीति अदितिः । Pranena Sambhavati - It exists together with prana, devata mayi - Its enjoyment is dependent upon the indriyas. It is residing in the cavity of the heart. भूतेभिर्व्यजायत - He is born differently in the form of Gods, and others having contact with the five elements. एतद्वैतत् - This is one which has that Supreme Self as its self. तत् is explained as तदात्मकं

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ॥
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद्वै तत् ॥ 4-8

Jataveda (fire) is placed in the two aranis (fire producing pieces of wood) and is adored day by day by devoted men with oblations and is well protected even as the foetus is protected by pregnant women. This (nature of Agni) indeed is that (having that as its inner self).

अरण्योः अधरोत्तरारण्योः - The two pieces of wood the lower and the upper for producing fire. This fire is पूर्वोक्त ब्रह्मात्मकं. This nature of Agni has Brahman as its Self. दिवेदिवे - अहन्यहनि - जागृवद्भिः जागरणशीलैः That is अप्रमत्तैः हविष्मद्भिः - आज्यादि हविः प्रदान प्रवृत्तैः ऋत्विग्भिः । तत्'' - एतत् अग्निस्वरूपं ॥ तत् - पूर्वोक्त ब्रह्मात्मकं इत्यर्थः ।

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पिताः तदु नात्येति कश्चन । एतद्वैतत् ॥ 4-9

All gods are set in him from whom the sun rises and in whom he sets. Nobody can ever transgress Him. This indeed is that.

तदु नात्येति कश्चन - No one can transcend that Brahman which is The Self of all. छायावत् अन्तर्यामिणो दुर्लंघ्यत्वात् ।

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ 4-10

What indeed is here (as the inner self in the self) is the same which is yonder (as the self of all in the other worlds). That which is yonder is here. He who sees here (in the Supreme) as if there is any difference, goes from death to death.

This mantra expounds the सर्वात्मत्व of Paramatman. इह - means in this world. यत् relates to Paramatma tatva. What is experienced here as 'I' - अहमित्यनुसन्धीयमानतया आत्मभूतं - the same is the self of all existing in other worlds. तदेव लोकन्तरस्थानां अपि आत्मभूतं । On account of this there is no difference in the Self which is the antaryamin of all. नानेव पश्यति relates to the seeing of difference in Paramatman. परमात्मनि भेदमिव यः पश्यति सतु संसारात् संसारं प्राप्नोति इत्यर्थः ।

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ 4-11

This is to be attained by the mind alone. There is no difference whatever here (in the Paramatman). From death to death goes he who sees here (in the Paramatman) as if there is any difference.

Why is not this truth of Paramatman attained by us? Idam - the nature of Paramatman. मनसा एव आप्तव्यं - is possible of being grasped by the purified mind alone. विशुद्धमनोग्राह्यं इत्यर्थः ।

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ 4-12

The person of the size of a thumb resides in the middle of the body. He is the lord of the past and the present. Therefore, he does not despise. This indeed is that.

भूतभव्यस्य ईशानः पुरुष - The Purusha who is the Lord of all sentients and non-sentients existing in all the three times. Madhye atmani - In the middle part of the body of the upasaka. ततः न विजुगुप्सते-भूतभव्ये शानत्वादेव वात्सल्यातिशयात् देहगतानपि दोषन् भोग्यतया पश्यति । अङ्गुष्ठमात्रः - This relates to Paramatman. He assumes the form of a thumb in view of the space available in the heart.This has been discussed and determined in the Brahma suthra in the Pramithadikarana सूत्रः 'कंपनात्' (1-3-40)

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ 4-13

The person of the size of a thumb is like light without smoke; He is the Lord of the past and future. He alone is today and He himself is tomorrow. This indeed is that.

अधूमकः ज्योतिः इव शुष्केन्धनानलवत् प्रकाशमानः - Resplendent like fire with the dry fuel. स एवाद्य स उ श्वः - The meaning is that the things of the present time and things of tomorrow and even the host of all things of all times are having him as their self. कालत्रयवर्तिपदार्थजातमपि तदात्मकं ।

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक्पश्यन् तानेवानु विधावति ॥ 4-14

Just like water rained on the top of the mountain flows on all sides of the hills, even so one who perceives the dharmas (of the Supreme Self) differently (as belonging to different ones) runs after them only.

Rain falling on the top of the mountain flows in different currents differently. Though they are many and different they are of one substratum. Similarly the Dharmas of Paramatman such as देवान्तर्यामित्व, मनुष्यान्तर्यामित्व and others are belonging to the same person. If one sees them as पृथगधिकरणनिष्ठान् or related to different substrata, he falls into the abyss of samsara.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ 4-15

O Gautama, just like pure water poured into pure water remains like that alone, even so, the soul of the intelligent meditator becomes (similar to the Supreme Self).

सर्वत्र एकात्मत्वज्ञानस्य फलमाह - The result of the knowledge of the fact that the one and non-second paramatman is the self of all sentients and non-sentients is pointed out here. तादृगेव भवति - तत्सदृशमेव भवति न कथञ्चिदपि विसदृशम् It will become only similar and it will not become even a little dissimilar. एवं विजानतः मुनेः आत्मापि

परमात्मज्ञानेन विशुद्धः सन् विशुद्धेन परमात्मना समानो भवति *| The soul of such a person becomes purified on account of the knowledge of Paramatman and becomes similar to the Paramatman.*

पञ्चमीवल्ली

पुरमेकादशद्वारं अजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ 5-1

Of the unborn whose one mind is capable of discrimination (of the Jivatman) there is a city of eleven gates (called the body). Knowing this distinctly he does not grieve. Being free (from sorrows, desires etc.which are of the body) he gets freed. This indeed is that.

अवक्रचेकसः - of the straight minded. ऋजुबुद्धेः विवेकिनः For a non-discriminating person body itself becomes the Atman. अनुष्ठाय - This means उपायं अनुष्ठाय using the body as a means to the spiritual discipline knowing full well that it is not the Self. विमुक्तः-जीवद्दशायां आध्यात्मिकादिदुःख रागद्वेषादि विमुक्तः एव सन् being freed from desire, hatred, grief and others even while embodied. विमुच्यते - Attaining Viraja through Archiradi becomes freed from प्रकृतिसंबन्ध. एतद्वै तत् - This nature of liberated self is having Paramatman as its self. मुक्तात्मस्वरूपमपि परमात्मात्मकम् ।

हंसः शुचिषद्वसुरन्तरिक्षसत् होता वेदिषत् अतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसत् अब्जा ऋतजा अद्रिजा ऋतं बृहत् ॥ 5-2

The sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the innerself dwelling in men, the indweller in those (gods) above, the one which resides in the world of truth (Satya Loka), the dweller in the celestial sky, the water born, the earth born, sacrifice born,

mountain born - all these are (the nature of Brahman which is) the great truth.

हंसः - सूर्यः । शुचिषत् - The brilliant. The one who is seen in summer. वासयतीति वसुः- वायुः । दुरोणं - गृहम् - दुरोणसत् गृहागतो अतिथिः - ऋतजाः । Svarga and others that are the results of Karma. All these are बृहत्ऋतम् i.e., अपरिच्छिन्नसत्यरूपब्रह्मात्मकं - These have Brahman which is of the form of infinite Truth as their self.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ 5-3

Brahman moves the prana upward and presses down the apana. The Visvedevas meditate upon the "Vamana" the dwarf seated in the middle (of the lotus of the heart).

The Paramatman residing in the heart lifts up the Pranavayu upwards. वामनं - वननीयम् भजनीयम् - the adorable or it may mean one of very small proportion on account of the limitation of the heart - lotus - हृदयपुण्डरीकपरिमिततया ह्रस्वपरिमाण । Visve Devah here means all those who are of the nature of satva. 'ते सत्वप्रकृतयः सर्वेऽपि उपासते इत्यर्थः' ।

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ 5-4

What remains here (to be done) by this meditator who is embodied, whether he is established in a good body or in an enfeebled body or is departing from the body? (As he is a 'Krita kritya' nothing more is to be done by him.) This indeed is that.

One who meditates upon Paramatman thus has nothing more to do. He has to wait only for the fall of the body. अस्य means for this upasaka, कृतकृत्यत्वात् कर्तव्यं किमपि नावशिष्यते ।

न प्राणेन नापानेन मर्त्यो जीवति कश्चन
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ 5-5

A man, whosoever he may be does not live by Prana or apana. But all live by something else on which these two depend.

The greatness of Paramatman is pointed out here by Yama. सर्वप्राणिप्राणनहेतुत्वरूपं महिमानं - He is the cause of the living of all living beings. यदधीनं प्राणापानयोरपि जीवनं तदधीनमेव सर्वेषां जीवनं - the living of all living beings depends upon that Paramatman on whom depend the functioning of prana and apana.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ 5-6

O Gautama, I shall now tell you of this secret eternal Brahman. I shall also tell you what the soul becomes after meeting death.

गुह्यं - अतिरहस्यं । मरणं प्राप्य means attaining moksha. यथा-भवति यत्प्रकारविशिष्टो भवति - of what characteristics it becomes. ते - to you who are a मुमुक्षु and who are not tainted by Raga and others and so who are fit for instruction.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ 5-7

Some souls enter wombs for getting bodies; and others take up the form of the immovables in accordance with their karma and in conformity with their knowledge.

अन्य - Those who are averse to the listening to the Truth of Paramatman. Those who are unlike you - परमात्मतत्व श्रवणविमुखाः - त्वद्विसदृशा : ।

य एषु सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ 5-8

This purusha (the supreme) keeps awake while others (the individual souls) are asleep, creating through his willing and willing. That is the effulgent and that is Brahman. That alone is called the immortal. All the worlds rest in that. None can transcend that. This indeed is that.

कामं कामं निर्मिमाणः सङ्कल्प्य स्वच्छन्दानुरोधेन निर्मिमाणः । This meaning is expounded by the Bhashyakara under the Sutra 'सन्ध्येसृष्टिराह हि (3-2-1 वे.सू) That person who is creating willing and willing according to His own desire. The word काम does not mean here sons and other things. तदेव अमृतं That alone is immortal. Though there is immortality in respect of the liberated and the eternals they have no independent immortality. They are all dependent upon Paramatman. So non - difference between Paramatman and liberated souls is rejected. नित्यमुक्तानां अमृतत्वसत्वेऽपि निरुपाधिकामृतत्वाभावात् तदेवामृतं इति अवधारणस्य नानुपपत्तिः

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ 5-9

Just as one fire having entered the world has become such, that its form is present in every form, similarly the one inner self of all entities has its form (as antaryamin) present in every form and outside too.

The idea that Paramatman is the inner self of all is taught again as it is very difficult to comprehend. भुवनं प्रविष्टः - एकः तेजोधातुः त्रिवृत्करणकृतव्याप्त्या अण्डान्तर्गतलोके प्रविष्टः । The one element fire has

entered into the world within the cosmic egg on account of pervasion due to tripartite combination. That fire is in all material things. Even in the same way the one parmatman pervades all entities in His form of Antaryamin residing within all entities. He pervades them outside also. एक एव सन् परमात्मा प्रतिवस्तु सङ्क्रान्तान्तर्यामि विग्रहो बहिश्च व्याप्नोति इत्यर्थः ।

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ 5-10

Just as the one Vayu having entered the world has become such, that its form is present in every form, even so the one inner self of all beings has its form (as antaryamin) present in every form and outside too.

The example of Agni, Vayu and Aditya is given by god yama to point out that these three deities have भगवत्साम्य on account of the grace of that Supreme भगवान् ।

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ 5-11

Just as the sun, the eye of the whole world is not tainted with any ocular defects which are outside, even so the one inner self of all is not tainted by the sorrows of the world by virtue of His being outside them.

Though there is similarity between the paramatman and Jivatman as atman, still the defects of Jivatman never happen to paramatman. This is taught by means of this example. The sun, though within the eye as its presiding deity is not tainted with the impurities that come out of the eye. In the same way though paramatman is residing within all entities as the inner self, he is not tainted by the defects of those entities, on account of His unique nature of being opposed to all that is defiling. यथा सूर्यः चक्षुरधिष्ठातृतया

तदन्तर्गतोऽपि बहिर्निर्गतैः चक्षुर्मलादिभिर्न स्पृश्यते तथा परमात्मा सर्वभूतेषु आत्मतया वर्तमानोऽपि तद्गतै र्दोषैः न स्पृश्यते ।

एको वशी सर्वभूतान्तरात्मा बीजं एकं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ 5-12

There is eternal bliss to those wise ones who see that one controller, the inner self of all beings, that one who makes a single seed manifold - as residing in the soul. But that bliss is not for others.

एकः समाभ्याधिकरहितः । वशी - may also mean भक्तवश्यः who has the entire world under his control. एकं बीजम् । He who makes the one seed of the form of Tamas (unmanifested) which was in a state of oneness with Him, manifold of the forms of many kinds of worlds beginning with mahat- स्वेन एकीभूतं अविभागावस्थं तमोलक्षणबीजं महदादिबहुविधप्रपञ्चरूपेण यः करोति । The idea is that, those who realise the antaryamin become liberated.

नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ 5-13

Eternal peace is for those intelligent ones - and to none others - who see Him, the one eternal sentient principle that accomplishes the desires of the many eternal sentients (Jivas), as dwelling in the soul.

धीराः धिया रमन्ते इति धीराः ।

तदेतदिति मन्यन्तेनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ 5-14

(The knowers) think that the Supreme Bliss (Supreme Brahman) can be pointed out as "This is that". How can I know

that ? Does it shine clearly ? or does it shine indistinctly ?

This is the saying of the disciple. तत् - *that transcendental Brahman of the form of Supreme Bliss.* अलौकिकं परमानन्दरूपं ब्रह्म । एतत्इति करतलामलकवत् अपरोक्षं *perceptible like a myrobalan on the palm. who think so ? Those who have perfected yoga* रूपादिहीनब्रह्मग्रहणासमर्थमानसः अहं तत् कथं विजानीयाम् ? *How can I, who has a mind incapable of grasping Brahman without form and others, know that ?*

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 5-15

There the Sun does not shine; neither the moon and the stars; nor do the flashes of lightening shine. How (then) can the fire? All these shine after Him only, who is ever shining. With His light all these shine.

The Supreme shines out with a resplendent auspicious Divine form, which is resorted to by yogins. The meaning of the first half of the mantra is that this light eclipses all other lights. The meaning of the third quarter of the mantra viz. तमेव भान्तमनुभाति सर्वं *is that it is the cause of all other lights. The meaning of the fourth quarter is that this light helps all others to shine.* अनुभान-पश्चाद्भानम्. *The second half of the mantra points out that the effulgence of the sun that is seen is not natural to him but it is the light that is given to him by Paramatman and belongs to that Paramatman alone.*

षष्ठीवल्ली

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिन् लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ 6-1

This eternal pippala tree has its roots above and branches downward. That is effulgent. That is Brahman. That alone is said to be immortal. All the worlds depend on Him. No one can transcend that. This is verily that.

The pippala tree which is called samsara has its roots above. This is on account of its beginning with the four faced Brahma, who is placed above the seven worlds. 'सप्तलोकोपरि निविष्टचतुर्मुखादित्वेन तस्योर्ध्वमूलत्वम् । पृथिवी निवासि - सकल नर, पशु, मृग क्रिमि कीट पतङ्ग स्थावरान्ततया अधश्शखत्वम । *Thus Bhagavan Ramanuja has commented in Gita Bhayshya under verse 15-1. Its having branches below is on account of the fact that it ends with all human beings, cattle, beasts, worms, etc. Brahman is different from that. This Paramatman is having that Samsara as his Vibhuti.*

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम्
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ 6-2

All this universe whatsoever is existing in prana (Supreme Brahman) and emerging from it. It trembles with great fear as if from the uplifted Thunderbolt. Those who know this become immortal.

Bhagavan Ramanuja has explained this part of the mantra under the sutra कम्पानात् (वे.सू. *1-3-40) There is trembling of the entire world of all beings residing in this purusha of the size of the thumb who is called as Prana, due to great fear of Him.* 'तच्छासानातिवृत्तौ किं भविष्यतीति महतो भयात् वज्रादिवोद्यतात् कृत्स्नं जगत् कप्मते' । *The word prana refers to Paramatman.*

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ 6-3

From fear of Him fire burns; the sun shines from fear of Him. Indra, Vayu and Death, the fifth run from fear of Him.

The word धावति indicates that Indra and others engage in their respective functions.

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ 6-4

If one is unable to know him before the falling of the body, then he becomes liable to take body in the created worlds.

इह - in this World. विस्रसः - विस्रंसनात् - पतनात् प्राक् । ततः - तस्मात् ज्ञानाभावात् हेतोः । The meaning is that one should therefore strive for gaining the knowledge of the Atman before the fall of the body.

तस्मात् शरीर पातात् प्रागेव आत्मज्ञानाय यतेत इति भावः ।

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्व लोके छायातपयोरिव ब्रह्मलोके ॥6-5

As on the new moon day (things are not visible) so in the body (the self is not visible); as in dream so in the world of the manes; as in the waters as if appearing on all sides, so in the world of the gandharvas; as in the case of shade and lights in the world of Brahma.

The truth of that Supreme Brahman is not clear.

यथाऽऽदर्शे - This may be taken as यथा दर्शे or यथा आदर्शे । As on the new moonday things are not clear on account of the absence of moonlight or as an object reflected in the mirror is not seen as it is directly perceived even so the cognition of the self is not easy. The experiences in dream are not like the waking state, wholesome and capable of being viewed again. The object under water is not clearly

visible. गन्धर्वं लोकेऽपि आपाततः प्रतीतिमात्रं । छायातपयोः मिश्रणे शुद्धातपवर्तिपदार्थवत् यथा नोपलम्भः एवं ब्रह्मलोकेऽपि न सम्यगुपलम्भः । So the Truth of the Atman is difficult to attain or the idea may be like this. Though in the world of Brahma there is possibility of discriminatory knowledge between the atman and the anatman just as discrimination between shade and sunlight, but yet the Truth of the atman is not easy for those who are here.

इन्द्रियाणां पृथग्भावं उदयास्तमयौ च यत्
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ 6-6

Knowing the distinctness, creation and destruction of the sense organs (signifying body and others also) which are separate and are being created (knowing mutual difference between body and soul) the intelligent one does not grieve.

इन्द्रियाणां इत्येतत् देहादीनां अपि उपलक्षणम् । Knowing that mutual distinction, and also knowing that creation and destruction are not in the eternal atman which is of the form of consciousness, he does not grieve. परस्पर वैलक्षण्योत्पादविनाशाः ज्ञानैकाकारे नित्ये आत्मनि न सन्तीति ज्ञात्वा न शोचतीत्यर्थः

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ 6-7

The mind is superior to the sense organs; intelligence is superior to the mind; the great soul (individual soul) is superior to the intellect; the unmanifest (matter-body) is superior to the great soul.

In this and the next mantra, the fact of seeking refuge with the Lord alone is expounded as the only means for gaining the true knowledge of the atman as distinct from the body. The word सत्व

signifies Buddhi. देह विविक्त प्रत्यगात्म याथात्म्य ज्ञानेपि भगवत् शरणागतिरेव उपाय इति पूर्वोक्तं शरण वरणमेव प्रतिपादयति ।

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुः अमृतत्वं च गच्छति ॥ 6-8

The Supreme Self is superior to that unmanifest. He is the All-pervader and the uninferrable. Knowing Him the creature gets liberated and attains immortality.

अलिङ्गः - लिङ्गागम्यः not inferrable. परत्वं च वशीकार्यतायां विवक्षितम् परस्य च वशीकरणं शरणागतिरेव । Superiority is pointed out for the purpose of subduing. The वशीकरण of the Lord is through surrender alone unto Him.

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 6-9

His form does not stand for being perceived. No one can see Him with his eyes. He is attainable by the mind through devotion (Bhakti) and steadfastness. Those who know Him become immortal.

अस्य रूपं - His form or body. स्वरूपं विग्रहो वा व्यापकत्वादेव संदर्शनविषये अभिमुखतया न तिष्ठति । अथवा दृश्यं नीलरूपादिकं नास्तीत्यर्थः । हृदा - by this Bhakti is mentioned. By the word मनीषा steadfastness is signified. मनीषेति धृतिः । The second half of this mantra is stated in Mahabharata as भक्त्या च धृत्या च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीह । अभिक्लृप्तः - ग्राह्यः attainable.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ॥ 6-10

When the five sense organs along with the mind come to rest and the intellect does not move, that state they call the highest.

ज्ञानानि means indriyas. ज्ञायते अनेनेति व्युत्पत्या ज्ञानानि इन्द्रियाणि । The mind alone when it does the function of decision is called by the word Buddhi. तामाहुः परमां गतिं - शरीरान्तस्संचरणं विहाय मोक्षार्थगमनं परमा गतिः ।

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ 6-11

They consider that state of steady concentration of the sense organs as yoga. Then one should be vigilant as yoga is indeed origination (of all good) and cessation (of all undesirables).

The supreme state which is of the form of concentration of the external and internal sense organs, which is described in the previous mantra is considered as yoga. 'इन्द्रियाणां निर्व्यापारत्वे एव अवहितचित्तता भवति।' Yoga is subjected to peril every moment. So there is need for concentration. Yoga is the means of attainment of the desired and destruction of all undesired.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ 6-12

That is not possible of attainment either by speech or by mind or by the eye. How can it be realised except from the word (Veda) that teaches that it is.

The first half of the mantra describes that the Paramtman is not possible of being grasped fully on account of His infinite attributes. He is not like an object of the world of which something

can be seen, something can be known by means of speech and something by means of the mind. अस्तीति ब्रुवतः शब्दात् अन्यत्र इत्यर्थः । The idea is that it is to be known only through the upanishat.

अस्तीत्येवोपलब्धव्यः तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥ 6-13

It is to be known through the statement 'it is' and also through the mind. when one has known through these two that 'It is', then the mind becomes calm.

तत्त्वं भावयतीति तत्त्वभावः अन्तःकरणम् । तेन च परमात्मा अस्तीत्येवोपलब्धव्यः । The Paramatman is to be known through the internal organ as 'it is'. - Of Him who is known as 'It is' through the passages of Vedanta, contemplation and meditation are also to be done through the mind as 'It is'. This is the meaning of उभयोः of the two means of the form of शब्द and मनोरूप । अस्तीत्येवोपलब्धस्य ज्ञातवतः तत्त्वभावः प्रसीदति - The mind becomes calm. That is, it becomes freed from defects.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते ॥ 6-14

When all the desires clinging to one's heart of this (soul) are removed, then the mortal becomes immortal and enjoys Brahman here alone.

कामाः-दुर्विषयवषयकमनोरथाः - desires relating to bad objects. प्रमुच्यन्ते - शान्ता भवन्ति only after that this aspirant becomes amrta. अत्र ब्रह्म समश्नुते - अत्रैव उपासनवेलायां ब्रह्मानुभवति । Experiences Brahman here itself during the time of meditation. Bhagavan Ramanuja explains under sutra 4-2-7 thus - That immortality of the form of non-tainting and destruction of the future and past sins respectively is said by the Sruti - 'Yada Sarve Pramuchyante' etc. 'अनुपोष्य शरीरेन्द्रियादिसंबन्धं अदग्ध्वैव यत् अमृतत्वम् उत्तरपूर्वाघयोः अश्लेषविनाशरूपं प्राप्यतेतदुच्यते 'यदा सर्वे प्रमुच्यन्ते इत्यादिकया श्रुत्या इत्यर्थः । 'अत्र ब्रह्म समश्नुते' इति च उपासनवेलायां यो ब्रह्मानुभवः तद्विषयमित्यभिप्रायः' । (वे.सू. 4-2-7)

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवति एतावद्ध्यनुशासनम् ॥ 6-15

When all the knots of the heart are here broken, then the mortal becomes immortal. This much is the Teaching.

ग्रन्थयः - ग्रन्थिवत् दुर्मोचाः रागद्वेषादयः - That which is to be preached for being practised by the aspirant is only this much.

शतं चैका च हृदयस्य नाड्यः तासां मूर्धानमभिनिःसृतै का ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ 6-16

Hundred and one are the nadis of the heart. Of these one is stretched towards the head. One going up through that nadi gains immortality. Others are useful for passing out towards varied paths (of Samsara).

Here God Mrtyu speaks of final liberation which is pointed out by the Term विमुच्यते in a previous mantra already. One of the hundred and one nerves is the 'Brahma nadi' known as सुषुम्ना and it goes through the cereberal region. Going to the world of Brahman through that nadi, one attains liberation of the characteristic of स्वस्वरूपाविर्भाव through the attainment of Brahman characterised by the particular place 'तया नाड्या ऊर्ध्वं ब्रह्मलोकं गच्छन् देशविशेषविशिष्ट ब्रह्मप्राप्तिपूर्व क-स्वस्वरूपाविर्भावलक्षणां मुक्तिं प्राप्नोति ॥

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेत् मुञ्जादिवेषीकां धैर्येण ।

तं विद्यात् शुक्रममृतं तं विद्यात् शुक्रममृतमिति ॥ 6-17

The purushá of the size of the Thumb, the inner self is ever established in the hearts of men. One should pull out with courage Him from one's own body, even as one pulls out the stalk from the munja grass. One should know him as the effulgent Immortal. Him one should know as the effulgent Immortal.

In the term स्वाच्छारीरात् the word स्व relates to the innerself, mentioned previously. पूर्वनिर्दिष्टान्तरात्मसंबन्धिपरामर्शी स्वशब्दः । The meaning is - the inner self of all people should be known as different and distinct from the individual souls called as men who form His body. तं जनानां अन्तरात्मानं तच्छरीरभूतात् जनशब्दितात् चेतनात् विविच्य जानीयात् । इषीकां - The stalk which is in the midst धैर्येण - ज्ञान कौशलेन

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युः अन्योऽप्येवं यो विदध्यात्ममेव ॥ 6-18

Having gained this knowledge as well as the process of yoga in its totality as taught by Death, Nachiketas gained Brahman and became free from desire and death. Anyone else too, who becomes a knower thus, of this secret truth, will also become such a one.

अध्यात्मविद्यां यः अन्योऽपि वेत्ति सोऽपि नचिकेता इवैव भवति ।

PRASNOPANISHAD

Prasnopanishad is mostly in prose and has six sections containing 16, 13, 12, 11, 7 and 8 passages respectively. This Upanishad is of the form of questions and answers and so the title of this text is most appropriate. Six aspirants after Brahman approached the great sage Pippalada for getting their doubts cleared. The first question by Kabandhi Katyayana is related to the most significant problem of creation of this universe. His questions, "From what indeed are all these beings born ?" The venerable sage Pippalada said : The Lord of all creatures, Prajapathi, performed penance and created a couple Rayi and Prana. Rayi is food and prana is the enjoyer of food. Here there is reference to matter and spirit. The paths of Devayana and Pitryana are mentioned here.

The second question is put by Bhargava Vaidarbhi. This question pertains to the relationship between the Indriyas (senses) and the vital airs in each body. Pippalada answered this question through a parable. The supremacy of Prana over others is described here. If the Prana appears to be rising up from the body all the Indriyas too follow him immediately even as all the bees would take a flight in accordance as the king of bees takes to his wings.

Kausalya asvalayana's question is this third question. "How does this Prana come to the body ? From where does it come ? How does it dwell by dividing itself ? How does it depart ?". All these questions are meant for ascertaining the nature and origination of Prana. Pippalada answered as follows. "Prana is born from Paramatman. It comes to this body along with the Jivatman. Prana engages other organs

separately even as a king employs his officers. It passes on through the upward path leading to a virtous world as a result of virtue or to a sinful world as a result of sin."

The fourth question relates to the dream world. Souryayani Gargya asked Pippalada as follows. "Which are the organs that go to sleep in this person ? Which are those that keep awake ? Which is the deity that experiences dream ? To whom does this happiness happen ?" The answer of Pippalada in this , "Just as all the rays of the setting sun become unified in the orb of light and even as they disperse from the Sun when it rises again, Indriyas such as the Ear and others become unified in the mind when a person is asleep. Only the Pranas are awake. In the dream state it is the Kshetrajna or the Jivatman that sees the dreams. In sleep just as the birds get into the nest, the Jivatman also becomes one with Paramatman and then he does not see any dreams.

The fifth question asked by Shaibya Satyakama relates to the world that is won by a Pranavopasaka (Meditator on Pranava). Pippalada declares that Omkara is superior and inferior Brahman. This is the most important means of meditation upon Brahman. He who meditates on Omkara of three matras gains Brahmaloka itself.

The sixth question is referring to the "Shodosakala Purusha.". Sukesha Bharadwaja asks this question, "where does he exist ?" The answer is that he is inside the body itself in the lotus of the heart.

Thus this Upanishad expounds all essentials of the Vedantic school of thought in a remarkably brief manner.

This Upanishad depicts the truth of the Paramatman thus in very clear terms.

शान्तिमन्त्र:

भद्रं कर्णेभि: श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्रा: ।
स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायु: ॥
स्वस्ति न इन्द्रो वृद्धश्रवा: स्वस्ति न: पूषा विश्ववेदा: ।
स्वस्ति नस्ताक्ष्र्यो अरिष्टनेमि: स्वस्ति नो बृहस्पतिर्दधातु ॥
ओं शान्ति: शान्ति: शान्ति: ॥

O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our livcs as ordained by the Gods.

May Indra of great fame be for our good. May Pushan the omniscient be for our Good; May that dispeller of all untoward, the Tarkshya be for our good. May that Brhaspathi ordain our good.

प्रथम: प्रश्न:

ओं सुकेशा च भारद्वाज: शैब्यश्च सत्यकाम: सौर्यायणी च गार्ग्य:, कौशल्यश्चाश्वलायनो, भार्गवो वैदर्भि:, कबन्धीकात्यायनस्ते हैते ब्रह्मपरा:, ब्रह्मनिष्ठा: परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्ना: ॥ 1

Sukesa, son of Bharadvaja, Satyakama, son of Sibi, the son of Suryayana of the Garga gotra, Kausalya son of Asvalayana, the son of Vidharbha belonging to the gotra of Bhrgu, Kabandi belonging to Katyayana gotra - all these well known sages (solely devoted to the Veda and also steadfast in the meanings of the Veda) devoted to the knowledge of Brahman and steadfast in Tapas or austerities, intent on enquiring into Brahman approached the venerable Pippalada,

with faggots in their hands, with the belief 'This one will tell us all about it'.

तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्यामः इति ॥ 2

That sage said to them, 'Live here for a year again practising Tapas, Brahmacharya and faith. Then ask questions as you please. If we happen to know we shall tell you every thing'.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्ते ॥ 3

After one year, Kabandhi of Katyayana gotra approached him (in the proper manner) and asked 'Venerable Sir, from what indeed are all these beings born ?'

तस्मै स होवाच - प्रजाकामो वै प्रजापतिः स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ 4

He (Pippalada) said to him, "That Lord of all beings (Paramatman, Brahman) became desirous of creation. He deliberated on what was to be created. He created a couple - prakrithi and purusha with the idea - 'These two will create many kinds of creatures.'

Prajapati here means Brahman. It is thus explained in Sarvavyakhyanadhikarana by Vyasarya. Rayi-prakrithi. Prana is purusha.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः । रयिर्वा एतत्सर्वं यन्मूर्तंचामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ 5

Aditya or the enjoyer is verily prana. Rayi is verily the moon (food), whatever is gross and subtle is but Rayi (Prakrithi). So the gross (the body consisting of the five elements) is the object of enjoyment.

आदत्ते इत्यादित्यः - भोक्ता. The gross means Earth, water and fire. non gross or subtle means air and akasa. The hosts of elements are Rayi, Food that is object of enjoyment. The body called gross is object of experience.

अथ आदित्यः । उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥ 6

Now then the Purusha or the Jiva arising from the state of deep sleep enters the eastern direction and thereby motivates the indriyas such as the eye and others that illumine the objects in the eastern direction through the rays of his Dharma bhutajnana. In the same way it enters into the South, the West, the North, below and above and intermediate directions and it illumines everything and prompts the sense organs through the rays of his attributive consciousness.

Aditya is Bhokta, the Jiva, without the presence of the Jiva the indriyas are not capable of functioning. Prakrithi and purusha are named as Rayi and Prana here, as these truths are not to be taught directly.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥ 7

That this Vaisvanara (leader of all people), having a

cosmic form (having everything else as his body), called Agni (on account of leading further) who was called as the Lord of all beings, arises in the form of the enjoyer called by the term prana. This has been referred to by the Rik mantra.

This mantra is referred to by Bhashyakara in Vaisnavaradhikarana as referring to Paramatman.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ 8

This Jivatman who is the body of the Lord, who is a possessor of knowledge of multi things, who is prana or the supporter of the movable and the immovable bodies, who is shining like the Sun arises from the state of deep sleep or at the time of creation in a hundred forms having attachment towards different bodies, bodies such as of men, gods and others from the Supreme Paramatman, who has everything else as His body, from whom the Vedas have come out, who is the resort of all, who is the one non-second Light illumining everything, who is radiating heat in the form of the gastric fire, and who is the Lord Hari.

Sahasra rasmin, pranah, suryah relate to the Jivatman who arises from the paramatman. Visvarupam, harinam jatavedasam parayanam, jyotirekam, Tapantam describe Paramatman.

संवत्सरो वै प्रजापतिः । तस्य अयने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकं अभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिः पितृयाणः ॥ 9

The Prajapati who is of the form of Time called Samvatsara has two forms, the Southern and the Northern.

Those people who follow Karma of the form of sacrifices and public good of the form of digging canals etc. conquer the World related to the moon. On account of that very reason of following Karma they come back. The seers of petty fruits like heaven, who are desirous of progeny attain the southern course. This course is the course of the manes and is called 'Rayih', which has food as an important factor.

Samvatsara prajapati has two forms that are the bases for the movement of the Sun. ऋषयः here means कर्मठाः प्रजास्वर्गादिलक्षण - क्षुद्रफलकामाः / Rayih means - अन्नप्रधानः वैषयिकभोगात्मकः इति यावत् /

Prajapati has subtle matter and Jiva in the subtle form as his body. He created and differentiated Rayi and Prana. Rayi is prakrithi, the भोग्य / Prana is purusha the भोक्ता / That Paramatman Himself is of the form of Eternal Time. Here the divisions of time in खण्डकाल is shown as दक्षिणायन and उत्तरायण / Dakshinayana, Krishna Paksha and night are signified by Rayi. Uttarayana, Suklapaksha and the day signify prana. Prana is superior to Rayi.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यया आत्मानं अन्विष्य आदित्यमभिजयन्ते । एतद्वै प्राणानां आयतनं एतदमृतमभयं एतत् परायणं एतस्मात् न पुनरावर्तन्ते इत्येष निरोधस्तदेष श्लोकः ॥ 10

Again meditating upon (seeking) Paramatman through austerity (of the form of mortification of the body), celibacy (of the form of absence of contact with woman), faith (of the form of आस्तिक्य बुद्धि) and knowledge of the Jivatman, they attain the Sun who is the medium for the attainment of Brahman. This Paramatman is the ground of all living beings. This is the Immortal, The fearless, The Highest goal of attainment. From this the upasakas do not return to this World.

The Paramatman is the averter of rebirth. Pertaining to this Samvatsaratma prajapathi here is a verse.

Prananam ayatanam means प्राणभृता आधारभूता / Paramatman is said to be the adhara or ground of all sentient and non-sentient entities. Paramatman who is called as Prajapati here is the obstructor of further births of those that attain him. So he is called निरोधः /

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ 11

Some say that this Sun is having five feet, is the creator of everything else, is constituted of twelve forms, is having his own abode in the vicinity of the heaven just above it. But these some others, more celebrated, say that (the Universe) is fixed safely in the chariot of the form of Samvatsara, possessing the seven wheels (the form of the seven planets such as aditya and others) and having six spokes (of the form of the seasons).

Five feet - वत्सर, संवत्सर, परिवत्सर, इडावत्सर and अनुवत्सर are the five feet or it may mean the six seasons wherein hemanta and sisira may be taken as one. The twelve forms signify the twelve months. पुरीषिणं - The word purisha signifies the cover or आवरण of Brahmanda. So it means near the place of Swarga. इमे - The knowers of the Truth of time.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टिं कुर्वन्ति इतर इतरस्मिन् ॥ 12

The month is verily the Lord of all creatures. The dark fortnight is Rayi. The bright fortnight is prana. Therefore these sages perform sacrifices in the bright fortnight. Others perform it in the other.

As Samvatsara is classified into Rayi and Prana, the month also is classified. The bright half of the month is superior to the other. So the seers of supersensuous things अतीन्द्रियद्रष्टारः perform all auspicious things in that part of the month. Others who are ignorant perform in the dark fortnight.

अहोरात्रो वै प्रजापतिः तस्याहरेव प्राणो रात्रिः एव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ 13

Day and night are verily the Lord of all creatures. The day is His prana and the night is certainly the Rayi. Those who unite with women in sexual intercourse in the day, intensely stifle prana itself. Their uniting with women in sport in the night is verily celibacy.

This classification is made for purposes of Upasana. The day is of the form of prana and so it should not be harmed by indulging in passion in day time. Uniting with their own wives in the night is not a fault. It is as good as celibacy.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतः तस्मादिमाः प्रजाः प्रजायन्ते इति ॥ 14

Food is verily the Lord of all creatures. That human seed is from that Prajapati. From that all these people are born.

If it is asked - 'how can it be said that Brahman comprising of prakrithi, purusha and kala is the material cause of all beings ? People are born of the seed that is the result of food', - the answer is here. The state of food and also the state of the seed are also called by the name Prajapati and are verily Brahman. So all beings are created by Brahman who is in the state of matter, purusha, time of the form of year, month and others, food and the seed, so it is in order to say that everything is born of Brahman.

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनं उत्पादयन्ते । तेषामेवैष ब्रह्मलोको । येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ 15

Therefore those alone who undertake that vow of Prajapati of the form of consuming food and are indulging in union with women, beget children. This world of the form of progeny, cattle and others is for them alone (and not for the desires of the Atman). For them, for whom there is austerity and celibacy, in whom Truth is well established.

तेषां असौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ 16

In whom there is no crookedness, no falsehood, and no deceit - is this Taintless World of Supreme Brahman.

The aspirants after liberation are praised whereas those who are not mumukshus are here censured. Those who are given to eating, who are deprived of celibacy, they alone procreate. This world of sons, cattle etc., that is the effect of that Brahman is for such people. It is not the goal of atmakamas. Those who practise austerity of the form of mortification of the flesh, who are not given to pleasures, who are truthful, straight forward, who have no 'asatya' - gain that Taintless Brahmaloka of the Supreme Being.

द्वितीयः प्रश्नः

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ 1

After that, the son of Vidarbha, belonging to the Bhargava line asked him, 'O Venerable Sir, how many deities are there that sustain the creatures (moving and non-moving)? Which among these gods illumine this body and its functions ? Which is the foremost of these ?

This question is introduced to ascertain the nature of the Pratyagatman who is different and distinct from the body, indriyas, mind and prana.

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ 2

To him he said, this Deity is verily akasa as also air, fire, water, earth, the organ of speech, the mind, the eye and the ear. Showing their glory they say, 'We are supporting this body resorting to it.'

By the term "the organ of speech' all karmendriyas are suggested. By the word eye and ear, all the jnanendriyas are indicated. "Bana' means body which is of the nature of movement like the arrow बाणवत् सञ्चारशील *- We support it being capable of various functions like giving* अवकाश *etc.*

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथाहमेवैतत् पञ्चधात्मानं प्रविभज्यै तद्बाणमवष्टभ्य विधारयामीति ते अश्रद्दधाना बभूवुः ॥ 3

To them the vital air said, 'Do not be deluded. It is I who supports this body by resorting to it, dividing myself into fivefold forms (such as prana, apana, udana, vyana and samana)'. They remained without believing it.

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानं उत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्ते एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुवन्ति ॥ 4

(Seeing their vanity) He (Prana) appeared as though he moved a little from his place out of indignation. When that

vital air moved above, all the others too moved above at once, and when he stood well established, all the other indriyas too remained in position. Even as in the world all the bees take to flight and follows the most celebrated of them when it takes to wings, and even as they settle down when it settles down. Similarly speech, mind, eye, ear and others follow the vital air. Being pleased (upon seeing the greatness of prana) those indriyas such as speech and others praised prana.

The vital air moved as if from its place to show its power on the 108 delicate spots of the body. It appeared as though it moved, because, if it had virtually moved out of its place, the body would have been lost as there would be no support for it. The bees follow the Queen bee and settle when she settles. Even so the indriyas follow the Prana.

एषोऽग्निस्तपत्येष सूर्यः एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ 5

This vital air burns in the form of Agni. This alone is the Sun. This is Parjanya, the Indra and air. This one is the earth. This is the moon (God who is in the form of water). This is the sentient and the non-sentient. This is verily liberation.

This prana is Surya because the existence of all entities depends on prana. Here prana is described as every other thing according to the principle of concomittent co-ordination. That on which the existence of any thing depends is spoken of as that itself. 'Rayir Devah' means moon. Sat and Asat may mean things existing now and not existing now or perceivable and imperceivable, or the gross and the subtle or sentient and the non-sentient. Amrta here means Moksha because that also is depending upon Prana.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ 6

Like spokes on the hub of the chariot wheel everything is fixed on Prana - the Riks, Yajus, Samans, sacrifices and the non-moving and moving beings.

The words Brahma and Kshatra mean the non-moving and moving living beings. स्थावरजङ्गमात्मक प्राणिमात्रोपलक्षकः ।

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ 7

Being the protector of people you move about in the form of the prana and others (vayus such as apana, vyana, udana and samana) in the womb. You alone take birth in the form of the son and others (being in the form of the father). O prana, to you, who are established in all beings everywhere through the functions of living etc., these creatures (of the form of moving and non-moving) bring presents such as food and others.

In this mantra prana itself is addressed and praised.

देवानामसि वह्नितमः पितॄणां प्रथमः स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ 8

You are the carrier of the oblations to the Gods. You are the chief cause of the pleasure of the manes. You are the most celebrated conduct (of the form of nitya naimittika karmas) of the sages known as atharvangiras.

पितृप्रीतिहेतुभूतः त्वमेव ।

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ 9

O Prana, you are Indra, the supreme Lord. You are Rudra

through your ability of destroying everything. And you are the protector. Becoming the Sun, the Lord of all luminaries, you move in the sky.

इदि परमैश्वर्ये इति हि धातुः । रुद्रः रोदनहेतुः । स्थितिकाले परिरक्षकः ।

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ 10

O prana, when you pour down (assuming the form of the cloud) then these creatures of yours become joyful thinking that there will be enough food for gaining their desires.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ 11

O prana, you are verily even that Brahmin who is without any refinement. You are the foremost seer, you are the destroyer of this Universe, you are the protector of the good. We are the givers of food unto you. O Matarisva, you are our father (nourisher).

भोग्यस्य दातारः करप्रदाः किङ्कराइति यावत् ।

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ 12

Make that power of yours (quite agreeable to rule over) which is ever lodged in speech, that which is ever in the ear, that which is ever in the eye, that which is ever in the mind, auspicious. Do not rise up.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि नः ॥ 13

All this Universe is under the control of prana. Whatever is established in heaven is also under the control of prana. So protect us even as a mother protects her sons. Ordain for us wealth and agreeable intelligence.

वशः इच्छा तदधीनमिति यावत् । स्वस्वकार्यनिष्पादन सामर्थ्यलक्षणाः श्रियः तदनुकूलप्रज्ञां च विधत्स्व ॥

तृतीयः प्रश्नः

अथ है नं कौशल्यश्चाश्वलायनः पप्रच्छ। भगवन् कुत एष प्राणो जायते कथमायात्यस्मिन् शरीरे आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ 1

Then Kausalya son of Asvalayana asked him, 'O venerable Sir, from where is this prana born ? How does he come into this body ? How does he dwell by dividing himself ? How does he depart ? How does he reside in his external form ? How does he exist in the physical form ?

तस्मै स होवाच अतिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ 2

To him he said 'You are asking questions regarding those that are not to be asked. So you are a knower of Brahman (not a common man). So I speak to you (as you are qualified)'.

प्रश्नमतिक्रम्य वर्तमानान् प्रश्नायोग्यान् रहस्यार्थान् । As you put such questions you are most probably a knower of Brahman. Because you are worthy I answer your questions.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोऽकृतेनायात्यस्मिन् शरीरे ॥ 3

This prana is born from Paramatman. Just as the shadow moves along with the purusha (without depending upon any other collocation) and even as, in this Jivatman this mind is inseparably residing without any effort, in the same way even prana comes to this body without any effort.

The movement of the shadow depends on the object and nothing else. The mind and prana are inseparably associated with the Jivatman and they enter into the body through the Jivatman. The prana is inseparable from purusha. The relation of prana is with purusha alone. No separate cause is required for the passing out of prana. This is similar to the passing out of the mind. Mind also does not require a separate cause. These two are thus inseparably associated with the Jivatman.

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथगेव संनिधत्ते ॥ 4

Just as a King alone employs his subordinate officers separately saying, 'Rule over these villages, rule over these villages', in the same way prana presides separately (through its own aspects) over the other organs.

The मुख्यप्राण or the vital air presides over other organs such as the eye and others that are like the villages through apana, vyana and others that are its own different aspects.

पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ 5

Apana is placed in payu and upastha, the two lower apertures (prana presides over that apana) prana himself, issuing out of the mouth and nostrils resides in the eyes and the ears. In the middle on the other hand resides samana. This samana distributes equally the food eaten among the seven dhatus. On account of this samana the seven gastric fires issue forth.

The seven gastric fires are Kali, Karali etc.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यान - श्चरति ॥ 6

This Jivatman is in the heart (where prana resides in the form of Samana, there this Jivatman also is residing). In the heart there are a hundred and one nerves. Each one of them is having seventy two divisions. Each one of those seventy two branches is further having thousand sub- branches. Among them moves the Vyana.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापं उभाभ्यामेव मनुष्यलोकं ॥ 7

Now then, the udana, leads through one nerve, being upward, as a result of virtuous deed, to the virtuous world and to a sinful world as a result of sin, and as a result of both, the world of human beings.

By this the questions, 'how does it dwell dividing itself in the body' as well as 'How does he depart?' are answered.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ 8

The Sun is verily the external prana. It arises favouring this prana in the eye. That deity that is in the earth favours by attracting apana in the human being. The space between the two (pranasthana and apanasthana) is Samana. The air is Vyana.

This is the answer to the questions - 'how does he reside in the external form ?' The sun is favouring the organ of the eye through light. The indriya which is in the eyeball is thus helped by external Sun. Prana cannot be the self of aditya because they are different. But yet he exists everywhere in the form of प्राणकला or it is to be taken here in the indicative sense that they are one, or it may be for purposes of meditation. It is from this point of view that the external entities like aditya and others are spoken of as Pranatmaka. The Prana Kala Rupa Devata in Earth is favouring Apana. Akasa is said in an indicatory sense as one with Prana. This means the Prana Kala Devata is Akasa. The external vayu is favouring the sense organ of touch and is of the form of Vyana.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि संपद्यमानः ॥ 9

Just because tejas or luminosity is the cause of lifting up as signified by Udana, so alone one whose bodily heat is extinguished attains, rebirth, his indriyas entering into mind.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसियुक्तः । सहात्मना यथासङ्कल्पितं लोकं नयति ॥ 10

According to his desire (at the time of death) he enters into Prana. Prana becomes united with Tejas. And in association with Paramatman, prana leads the dying one to the world desired by that Jiva.

External tejas is called Udana as it is the cause of leading up. यच्चित्तः - यस्मिन् चित्तं यस्य सः - यत्कामः / According to his desire at the last moment he gains further birth. According to the Sutra 'वाङ्मनसिदर्शनात् शब्दाच्च' etc. though prana is described as uniting with Jiva, as this is meant for glorifying prana, this statement that Jiva goes to the prana is to be known as feasible. Though Yamuna combines with Ganga and goes to the ocean the statement Yamuna flows to the ocean is not wrong. This is also like this illustration. Tejas signifies the elements and as Tejas is the prime one this alone is stated. But this implies that it is united with other elements also.

य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयते अमृतो भवति तदेष श्लोकः ॥ 11

He who meditates upon prana in this way will have no break in the line of his progeny. He becomes immortal. This verse is pertaining to the meditation upon prana.

'Thus' means the way of origination, coming and residing. 'becomes immortal' means-through the realisation of the essential nature of the Jivatman it leads to meditation upon Brahman resulting in His Grace and so this becomes the cause of Moksha in this way.

**उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुते इति ॥ 12**

Having known - the origin from Paramatman, coming to this body along with the mind, lodgement in this body in several places, the five kinds of Lordship and Existence in the form of Aditya and others in the external sphere, of prana - one achieves immortality. Having known this, one attains immortality.

चतुर्थः प्रश्नः

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि

स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत्
सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्ति इति ॥ 1

Then the son of Suryayana of the Garga gotra asked him, 'O Venerable Sir, which are the organs that go to sleep when this person is asleep ? Which are the organs that keep awake when this person is asleep ? Becoming of what nature does this resplendent Jiva see the dreams ? On account of what will there be happiness relating to the objects of the senses ? In whom do all these become united ?'

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा
एतस्मिंस्तेजोमण्डले एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह
वै तत् सर्वं परे देवे मनस्येकी भवति । तेन तर्ह्येष पुरुषो न श्रृणोति न
पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न
विसृजते नेयायते स्वपितीत्याचक्षते ॥ 2

To him he said, 'O Gargya, just as the rays of the setting Sun become all unified in this orb of the brilliant Sun, and just as they extend in all directions rising from the Sun as it rises up again, even so all this host of indriyas becomes unified in the mind which is superior to others and which has the quality of luminosity. Therefore this person does not hear, does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not enjoy, does not eject, does not move.' People say, 'He is sleeping.'

This is the answer to the question - 'Which are the organs that sleep in this purusha?" The answer is that the external indriyas both Karmendriyas and Jnanendriyas sleep when he sleeps.

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ 3

In this city the fires of prana really keep awake. This apana is verily the Garhapatya fire. Vyana is the fire known as Anvaharya pachana. As Ahavaniya is extracted from Garhapatya fire this prana is verily the ahavaniya fire as it is obtained from apana.

The pranas are awake during the state of sleep. This is described as agnihotra for purposes of upasana.

1) Mind is the 'Yajamana'. Apana is the Garhapatya fire as it is in Muladhara. Vyana is Dakshinagni called otherwise anvaharya pachana. Prana has apana as its source and so is called ahavaniya. 'Uchhvasa' and 'Nisvasa' are the two oblations of agnihotra. The Samana distributes the oblations equally and is to be known as the 'adhvaryu'. Udana is the cause of leading up the Yajamana to the other world.

In this symbolism there are like this-Yajamana, three fires, the two oblations, the adhvaryu and the karmaphala. Though going to Brahman is spoken of the Jiva alone, the statement of mind's passage to Brahman is tenable as it is known from the Sruti that the mind enters into the Puritat nerve.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह
वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानं अहरहः ब्रह्म
गमयति ॥ 4

Samana is the priest who keeps balance between the two oblations of the form of inhalation and exhalation. The mind is verily the sacrificer. Udana is verily the desired fruit. He leads this sacrificer (the mind) to Brahman everyday.

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टं अनुपश्यति श्रुतं
श्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति

दृष्टं चादृष्टं च श्रुतं चाश्रुतं न अनुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ 5

Here in this dream state the Jivatman experiences greatness or glory of the form of (elephants, horses etc). Whatever was seen again and again in the waking state before, he sees again. He hears again whatever was heard before. Whatever was experienced, in the different places and directions before, he experiences them again and again. Assuming all forms he perceives all that was seen or unseen, heard or unheard, experienced or not experienced, and whatever exists or does not exist.

This is the answer to the question - "Who sees the dreams ?'

Here the deity is the Jivatman. There is no binding that he should experience things seen or heard before. He experiences even things not experienced before such as the beheading of his head. 'Sarvah San' - he becomes the Drasta, Srota, Ghrata, Ganta, Vakta and assumes all forms. Though all the Jnanendriyas and karmendriyas of the waking state have ceased to function then, he becomes a seer, doer and experiences through the body and indriyas created for him at that time by the Lord.

स यदा तेजसा अभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यति अथ तदैतस्मिन् शरीरे एतत् सुखं भवति ॥ 6

When he is fully embraced by the Paramatman then in that state he does not see dreams. Then, at that time, there occurs this kind of happiness, verily when he is in this body.

Tejasa - This signifies Paramatman as mentioned in the scripture elsewhere तेजसा हि तदा संपन्नो भवति etc., when he is overwhelmed by, or संपरिष्वक्तः, that Tejas, he does not see the objects of dream. When there is no ब्रह्मसंपत्ति and when the mind alone is remaining, he sees the objects of dream. The answer to the question 'for whom does occur this happiness?' is here. When this happiness occurs it happens only when he is in the body - शरीरे सत्येव भवति । So it becomes clear that the body alone is the cause of worldly happiness or विषयसुख । Priya or apriya do not taint one without a body.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते । एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥ 7

Even as the birds proceed towards the tree which is their dwelling place, O good looking one, in the same way all this become established in the Supreme self.

This is the answer to the question "In whom all these are established?"

पृथिवी च पृथिवीमात्रा च आपश्च आपोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा च आकाशश्च आकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौचादातव्यं च उपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौच गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं च अहङ्कारश्च अहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ 8

The Earth and the immediately prior state of Earth, water and the Tanmatra of water, fire and the Tanmatra of fire, air and the Tanmatra of air, ether and the Tanmatra of ether, the eye and the object of sight, the ear and the object of hearing, the nose and the object of smelling, the organ of the taste and the object of taste, the organ of touch and the object of touch,

the organ of speech and the object of speech, the hands and the objects to be grasped, sex organ and the object of enjoyment, the organ of excretion and the object of excretion, the feet and the space to be walked, the mind and the object of thought, intellect and the object of understanding, egoism and the object of egoism, awareness and the content of awareness, lustre and the object of illumination, the vital air and that which is supported by the vital air. (This is illustrative of the term 'all' used in the previous mantra).

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । सः परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ 9

This self (Jivatman) of the nature of consciousness is verily the seer, feeler, hearer, smeller, taster, thinker, knower and doer. He becomes established in the immutable supreme self.

The terms knower, doer, conscious self are significant. The view of the logicians that he has mere knowership and never is of the form of knowledge is controverted. Similarly the view of the advaitins positing that he is pure knowledge without having knowership is also dismissed by this.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ 10

O Good looking one, He who realises this Paramatman who is immutable, without sin, without a body, without form and self-luminous, attains Him alone. He becomes a knower of everything and becomes fulfilled with all desires. There is this verse illustrating this.

छाया or shadow means karma that limits knowledge; shadowless means without sin. So he is without body and so without form. Knowing that Vasudeva, the Supreme Brahman, one becomes omniscient. सर्वोभवति - सर्वकामयुक्तो भवति ।

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ 11

O Good looking one, He who realises that immutable Paramatman in whom the Jivatman along with all the indriyas, the vital airs, the elements become established, is verily an omniscient one and he enters into all.

अक्षरं means the Paramatman who is not subjected to any change. सर्वमपि आविवेश means he enters into the karyavarga and becomes सर्वेषुलोकेषु कामचारो भवति ।

पञ्चमः प्रश्नः

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥ 1

Then Satyakama, son of Shibi asked of him, 'O Respectable Sir, which World does he verily win, who, among men, would meditate upon 'Om' kara till the time of his death ? To him he replied thus.

One among men means one qualified among men.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः ।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ 2

O Satyakama, this itself is Param Brahma and Aparam Brahma. That means this is the term signifying both. This is

verily Omkara. So an Upasaka attains Param Brahma or Aparam Brahma through the way of the form of Omkara.

Omkara is the Vachaka (or the name) and Brahman is the Vachya. This is the base for Samanadhikaranya. Attainment of Earthly and heavenly conditions is lower Brahman. Attainment of 'Brahman' is higher 'Brahman'.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ 3

If he meditates on 'Om' as consisting of one measure (ह्रस्व) as the vachaka of Apara Brahman, gaining his existence by that meditation itself, he will attain celebrity in this world. The Rik mantras lead him to the world of men. There being endowed with austerities, celibacy and faith, he will take up to meditation upon Brahman leading to ultimate good.

He who meditates upon "Apara Brahma' with the short ओंकार, by that itself he will become लब्धसत्ताकः I Tapas signifies fasting and others. Faith is astikya buddhi. Mahimanam - practising meditation on 'Brahman' which is verily the श्रेयस्साधकं I Is Omkara short ? Yes, in the World it is uttered so.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिं अनुभूय पुनरेवावर्तते ॥ 4

Now again he, in whose mind there will actualise the meditation upon Apara Brahman through Omkara of two measures, will be lifted upto the Somaloka by the Yajur mantras. Experiencing glory in the world of Soma, he returns once again.

Meditation upon Pranava of two measures signifying Apara Brahman leads to the attainment of Somaloka. Somaloka is indicative of the worlds higher above - आमुष्मिकमात्रपरः I The previous passage described glory of the human world and this describes the glory of the higher worlds known as Swarga. At the end of amassed Punya he returns from that World.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामाभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ 5

He who meditates upon the Supreme Self with this very syllable "OM" as characterised by three measures, becomes united with the Sun, consisting the orb of light. As a snake becomes freed from its slough, in the same way, he being freed from sin, will be lifted upto Vaikuntha, the abode of Brahman by the Saman mantras. He beholds the Supreme Self Vasudeva who is higher than the pure Jivatman that is higher than the embodied self and who (Vasudeva) is reposing in all entities as the inner controller. There are two verses relating to this.

Brahmalokam here means Vaikuntham. सामभिः उन्नीयते - along with the chanting of the Samans or by people speaking consoling and soft words. जीवघन means देही who has a body due to Karma. जीवघन means Samsara mandala. देहद्वारत्वात् आत्मनि काठिन्यस्य, घनशब्दो देही I जीवघन is the embodied Self. तस्मात्परः परिशुद्धात्मा I तस्मादपि परंभूतः means Supreme Brahman. This world is not Satyaloka because the people there cannot behold Para Vasudeva.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः । क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ 6

If the three matras are used as very closely joined (due to

quick pronunciation) or used as very loosely joined (due to very slow pronunciation giving undue pause in between) they are leading to death. If they are used properly (without either very close combination or very loose combination) in the three courses of action sacrifices, mental activities and vocal repetitions (such as japas), the person who is well - versed with their combination will not be deprived of the fruit.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।
तमोंकारेणायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥ 7

The knower attains this world by the Rik mantras. The intermediate region by the Yajur mantras and attains by the Saman mantras that abode which is ever seen by the Suris. He attains through the path of Omkara that Supreme Brahman which is quiet (without the urmisatka) which is without old age or death, which is without any fear whatsoever and which is the most celebrated by virtue of its being the cause of all.

षष्ठः प्रश्नः

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहँ कुमारमब्रुवं नाहमिमं वेद । यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ 1

Then Sukesa, son of Bharadvaja asked him "Venerable Sir, Hiranyanabha, prince of Kosala came to me and asked this question, 'Bharadvaja, do you know the Purusha of sixteen

parts ?' To that prince I said, "I do not know this Purusha. If I had known him why should I not have told you ? He who speaks a falsehood dries up along with the root. So I cannot afford to speak a lie. He silently went away climbing his chariot. I ask you about that Purusha, "Where is that Purusha existing ?"

Sixteen parts beginning with prana and ending with nama. Had I known I would have certainly taught you who was a deserving disciple and prince. Sukesa is suggesting his ashamedness at not knowing the answer to the question. As this question 'Where is he?' relates to the place. The intention of the questioner is whether he is Jivatman or Paramatman ?

तस्मै स होवाच । इहैवान्तश्शरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ 2

To him he said, "O Good looking one, here alone within this body itself is that Purusha in whom are the sixteen parts."

It amounts to saying that the Purusha is the Jivatman on account of the statement that the Purusha has for his support only that space limited by the body शरीरपरिच्छिन्नप्रदेशमात्राधारत्वोक्त्या । If it is objected that षोडशकलत्व cannot happen to the Jivatman because the facts of creating and supporting the sixteen parts are profusely possible in Paramatman alone it is answered thus - these sixteen parts beginning with prana and ending with Nama are on account of their close association with the Purusha and are capable of helping him to have the experience of happiness and sorrow due to their contact. So षोडशकलत्वं means only षोडशकल भोक्तृत्वं । So this happens to Jiva alone.

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ 3

He deliberated, "on account of the departure of mine who will depart ? And as a result of my continuance who will also become established ?" This points out the thought process of the Jiva.

मदुत्क्रान्तिप्रतिष्ठा सहभूतोत्क्रान्तिप्रतिष्ठः को वा ? इति पर्यालोचितवान् । स्वोपकाराभिसन्धिपूर्वकं जीवस्य प्राणादिस्रष्ट्रत्वात् तद्भोक्तृत्वं संभवति ।

The fact of experiencing Karma does not happen to Paramatman. There is no षोडशकलाभोक्तृत्व for Paramatman.

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ 4

That Jiva having thus deliberated created Prana (who would depart along with him and stay along with him). From Prana he created faith, the five elements such as space, air, fire, water, earth, the organs such as the organ of speech, mind and food. From food he created vigour (of body and indriyas), austerities (of the kind of mortification of the body), mantras, rites, worlds and name in the worlds.

Faith is Astikya buddhi; ability of the body and indriyas depends on food. Mantras are of the form of Rik, Yajus and Samans. Karmas are sacrifices of the form of Jyotishtoma. Swargas and others are the results of Karma. Names of Swarga and others were created in those worlds.

Q : Is not paramatman the creator of shodasakala ?

Ans : Yes, He is. But yet this Jiva is the doer of Karma, that is the cause of such creation by the Lord. 'तद्धेतुभूतादृष्टारंभककर्मकर्तृत्वेनायं स्रष्ट्रत्ववादः इति द्रष्टव्यं' ।

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ 5

Just as these flowing rivers that have the sea as their goal disappear reaching the sea, and their names and forms get lost and they are called merely the sea, in the same way these sixteen parts of this Jiva, the experiencer, which are depending upon Purusha for their existence etc. reaching the Supreme Purusha, Vasudeva, disappear. There will be no names and forms as they will be destroyed. They are called mere Purusha. So that Paramatman is without kalas and is immortal. This verse purports to the nature of that Paramatman.

Paramatman is not like Jiva. He is without kalas. He is to be known by aspirants after liberation. The word अयन signifies आत्मत्व through the fact of being the ground or support for it. Assuming a state where they are inseparable in existence from the ocean, they are not capable of bringing about any change in the ocean such as increasing etc. Their previous names and colours will all get lost in the ocean. They get a different name and a different form i.e., everything is called only ocean. The sixteen kalas that are the instruments of experience to the Jiva become themselves ineffective when they reach Paramatman who is verily called by the word Purusha in the real sense. Those kalas are called merely Purusha because they cannot be thought of as separate from Purusha. They will not show themselves as objects and places of enjoyment apart from the Purusha. As Paramatman has no कलाभोक्तृत्व he is called अकलः। So he is immortal because death is depending upon the relationship of Kala of the form of भोक्तृत्व ।

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ 6

You should know that Purusha, who is the material cause of, and in whom are, the Kalas like spokes in the nave of a chariot wheel, is to be known by aspirants after liberation so that Death may not afflict you, knowers of Brahman, anywhere.

तान् होवाचैतावदेवाहमेतं परं ब्रह्म वेद । नातः परमस्तीति ॥ 7

To those six disciples he said 'I know this Supreme Brahman only so far. As regards Brahman there is no more knowledge in me.' ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ।

They worshipped that master Pippalada and said "You are verily our father who have made us cross (the ocean of) ignorance and reach the other shore. Salutation to the great seers, salutation to the great seers.

MUNDAKOPANISHAD

The Mundakopanishad is in verse form. There are three chapters in this and each chapter has two Khandas each. In all there are 64 mantras. The first chapter classifies Vidya into "para" and "apara". Apara is the foundational knowledge gained from the scriptures through instruction. "Para" is Upasana. The Highest cannot be gained by performance of rites and so one is exhorted to approach a competent teacher for gaining the knowledge of Brahman.

The second chapter describes the essential nature of Brahman. He is the cause of this Universe. He is the cellestial Purusha transcending everything else. Everything else is born of Him. The Supreme alone is True and immortal and humanity is exhorted to know Him alone giving up all other talks. Yoga is also taught here effectively. One is taught to meditate upon Brahman through Pranava. The soul should be lodged in Brahman even as a perfect archer shoots the target with his arrow.

The Third chapter describes the nature of the Jivatman and Paramatman that are together in the same place even as two birds are perched on the same tree. The Jiva attains "Parama Samya" or perfect similarity with Paramatman, when he realises the Supreme Self. It is declared here that one who has conquered desire becomes qualified for attainment of the Highest. The nature of Mukti is also described here.

शान्तिमन्त्रः

भद्रं कर्णेभिः श्रुणुयामदेवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our lives as ordained by the Gods.

प्रथम मुण्डके प्रथमः खण्डः

**ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां अथर्वाय ज्येष्ठपुत्राय प्राह ॥ 1-1-1**

Brahma, the creator and protector of the world was the first-born among gods (like Indra and others). Such Brahma taught the knowledge of Brahman, the basis of all knowledge, to Atharva, his eldest son.

Knowledge of Brahman is the basis of all knowledge because it is inclusive of every other knowledge and everything becomes known if Brahman is known.

**अथर्वणे यां प्रवदेत ब्रह्मा अथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥ 1-1-2**

The knowledge of Brahman which was imparted to Atharvan, Atharva imparted to Angira, his disciple. That Angira transmitted that to Satyavaha of Bharadvaja line. Bharadvaja handed down to Angiras this knowledge received thus in succession.

परावराम् means handed over in succession by superiors to their disciples. It may also mean that which is comprising of the higher and the lower knowledge.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञात भवतीति ॥ 1-1-3

'Saunaka', son of 'Sunaka', a great householder approached Angiras as prescribed and asked, 'Venerable Sir, which is that thing by knowing which all this becomes known ?'

The definition of Bhagavan is उत्पत्तिंप्रलयं चैव भूतानामागतिं गतिं । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति । What is that thing which is the instrumental and material cause of all this Universe ?

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ 1-1-4

To him he replied. (To gain that) two kinds of knowledge are to be known, the higher and the foundational. It is verily thus that the knowers of Vedas say.

The Brahmavits are Parasara and others. तत्प्राप्तिहेतुः ज्ञानं च कर्म चोक्तं महामुने । आगमोत्थं विवेकाच्च द्विधा ज्ञानं तथोच्यते ॥ शब्दब्रह्मागममयं परब्रह्मविवेकज इति ।

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥1-1-5

Of these, the foundational one consists of the Rigveda, Yajurveda, Samaveda, Atharva Veda, Shiksha, Kalpa, Grammar, Nirukta, Chandas and Jyothisha. On the other hand the higher knowledge is that by means of which that Immutable is realised.

There are two knowledges. One is mediate and indirect. That is apara. The other one is immediate and direct. That is para. षडङ्गोपेत

सशिरस्क सोपबृंहण वेदश्रवण जन्यं परोक्षज्ञानं is apara vidya. विवेकादिसाधनसप्तकजन्यं श्रवणजन्य - परोक्षज्ञानानन्तरभावि दर्शनसमानाकारज्ञानं परज्ञानं इत्यर्थः । अधिगम्यते means आधिक्येन गम्यते अपरोक्षी क्रियते । Paravidya does not mean the upanishads, as then it would go outside the vedic lore वेदबाह्य । The knowledge derived from even the Rigveda etc. is related to Brahman. So these terms mean परोक्षज्ञानविषय and अपरोक्षज्ञानविषय alone.

Ramanuja explains this mantra while commenting upon the sutra विशेषणभेदव्यपदेशाभ्यां च नेतरौ' (वे.सू. १-२-२३) as follows.- 'ब्रह्मप्रेप्सुना द्वेविद्ये वेदितव्ये - ब्रह्मविषये परोक्षापरोक्षरूपे द्वे विज्ञाने उपादेये इत्यर्थः । तत्र अपरा ऋग्वेदो इत्यादिना आगमोत्थं ब्रह्मसाक्षात्कारहेतुभूतं परोक्षज्ञानं उक्तम् । अथ परा यथा तदक्षरमधिगम्यते इति उपासनाख्यं ब्रह्मसाक्षात्कारलक्षणं भक्तिरूपापन्नं ज्ञानम् ।'

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं अचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥
1-1-6

The wise realise that Immutable principle, (the अक्षर) which is invisible (not an object of the Jnanendriyas) which is not graspable by the Karmendriyas, which is without any source (कुलरहित), which is without caste like Brahmana, Kshatriya and others, which is without eyes and ears (without jnanendriyas), which has neither hands nor feet (without Karmendriyas) which is Eternal (not limited by time), all pervasive (not limited by space), which is residing every where having entered into all, which is very subtle - as the cause of everything in this universe.

The essential nature of that अक्षर (The Supreme Brahman)

which was referred to in the former statement अथ परा यया तदक्षरमधिगम्यते is outlined here. भूतयोनिं - means सर्वभूतोपादानतया । This is further described in the next mantra.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् संभवतीह विश्वम् ॥ 1-1-7

As a spider spins the threads and withdraws them into itself, as herbs and trees grow on the Earth, and as hair on the head and body issues forth from the living men, even so the universe here is produced from that Immutable principle.

In the world the material cause is necessarily different from the instrumental cause. It is not reasonable to posit that Brahman is the material cause of this world of sentients and non-sentients as it is distinct from Brahman. As in the case of mud becoming a pot there is to be a modification. Brahman is immutable and not subjected to any change. So it cannot be the material cause. If it is argued thus, this mantra silences that objection by mentioning the case of the spider spinning out the threads and withdrawing them into itself and declares that Brahman is the material cause as well as the instrumental cause of this universe and from that immutable paramatman this universe of the sentients and the non-sentients, emerges, though this is distinct from Him. Three similes are given here. In all these the fact of Brahman's causality is affirmed. These examples show respectively that there is (1) निरपेक्षकर्तृत्व, (2) पूर्वावस्थोपमर्दतिरोधानाभावेऽपि विलक्षणानन्तोपादानत्वं and (3) निमित्तान्तरनिरपेक्षत्वं । The same apply to Brahman also.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ 1-1-8

Through Knowledge Brahman becomes eager to create. From that Brahman is born the unmanifested (of the form of

the collectivity of the sentient and the non-sentient - the भोग्य and भोक्तृ) food. From the unmanifested (called food and which is of the form of समष्टिरूपचिदचित्संघातात्मक), the vital air, the internal organ, the mind, the hosts of experiencers called by the name Satya, worlds like heaven and others, and Karma that is a means to immortality - all these are born.

Tapas means knowledge. Next mantra makes this very clear. By means of its deliberation to become many Brahman becomes सृष्ट्युन्मुख । अन्नं is अव्याकृत of the form of भोग्यभोक्तृरूपचेतनसंघातलक्षण । This is born of Brahman. From this collectivity vital airs, mind and others are born. कर्मसु चामृतं means अमृतत्वसाधनं कर्म or मोक्षार्थ कर्म ।

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते ॥ 1-1-9

On account of the will of Him who is omniscient and who is aware of all aspects of those entities, whose tapas or deliberation is of the form of knowledge, is born this (food) of the form of the unmanifested and through that-food having name and form designated as object of enjoyment and the enjoyer.

Tapas signifies that सृष्ट्युपकरण सार्वज्ञ । सर्वज्ञः means सर्वविषयज्ञानवान् । सर्ववित् means तद्वस्तुगतसर्वप्रकारज्ञानवान् । It is ordained here that Brahman has सर्वविषयज्ञानं in both the aspects स्वरूपतः and प्रकारतः । This means according to the context that there was no other deed necessary for creation apart from his संकल्परूप ज्ञानं । तस्मात् - संकल्पेन । ब्रह्म here means the collectivity of sentients and non-sentient in the unmanifested form. नामरूपमन्नं is born of this.

This signifies as expalined in अद्यते अत्ति च भूतानि the form of the enjoyer and the object of enjoyment.

प्रथम मुण्डके द्वितीयः खण्डः

तदेतत् सत्यम् ।

मन्त्रेषु कर्माणि कवयो यान्यपश्यन् तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥1-2-1

That this thing is eternal (being without the six kinds of Transformations).

The karmas (such as agnihotra and others) that were seen in the mantras by the sages are prescribed differently (to be performed) in the three fires. Perform them as accessories to the knowledge of Brahman aspiring for only Supreme Brahman. This is the path for achieving liberation which is the fruit of the knowledge of Brahman.

(कवयः - अतीन्द्रियार्थसाक्षात्कारसमर्थाः - Sages are those who are capable of perceiving the Super sensuous things. त्रेतायां means the three fires such as गार्हपत्य, आहवनीय and दक्षिणाग्नि । बहुधा सन्ततानि, prescribed differently in accordance with the differences in competency, mantras and results - अधिकारिमन्त्रफलभेदेन । सत्यकामाः means aspiring for Brahman which is सत्यं । Aspiring for Brahman means without having attachment towards other desires. नियतम् - as a part of Brahmavidya. This mantra lays out the performance of prescribed Karma as an accessory to Brahmavidya, without any desire in the fruits thereof.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ श्रद्धया सुहुतं भवति ॥

1-2-2

When the flame rises up on the fire which is well kindled (with fuel) one should offer the oblations in the midst of the two places (where oblations are offered to Agni and Soma) with devotion. That becomes well offered.

आज्यभागयोः मध्ये - In the Darsa Paurnamasa, two oblations are offered to Agni and Soma on the right and left side of the fire. The other oblations are offered in the middle. In the first mantra performance of Karma, without any desire for the fruit thereof, as part of Brahma Vidya was taught. In the coming mantras along with this it is pointed out that (1) Karma done with फलाभिसन्धि should be according to the injunctions and if it is done otherwise it not only does not yield the prescribed result, but on the other hand becomes harmful also.

(2) That Karma even though it is done as duly prescribed can yield results only upto the attainment of Satyaloka and nothing more than that.

यस्याग्निहोत्रमदर्शमपौर्णमासं
अचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतं
आसप्तमांस्तस्य लोकान् हिनस्ति ॥ 1-2-3

The agnihotra of a person, which is bereft of Darsa and Paurnamasa sacrifices, devoid of Chaturmasya, which is without the agrayana, which is without the blessings of the guests, which is not performed (at the right time), which is without the Vaisvadeva rite, which is performed in a way which is not in accordance with the injunction - destroys the seven worlds of that man.

Agrayana is performed in the शरत्काल । If one does not perform hospitality to guests, औपासनहोम, वैश्वदेव and if there is no श्रद्धा in the performance, if it is not performed according to the शास्त्र - that agnihotra Karma is going to destroy his सुकृतफलं upto the seventh degree in his line. These karmas namely Darsa Paurnamasa and others are not accessories to Agnihotra. They have different results of their own. True. But the idea here is all the Nitya naimitthika karmas are to be performed. Even if one is omitted the performance of all other karmas becomes futile.

कालीकराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्तजिह्वाः ॥1-2-4

Kali, Karali, Manojava, Sulohita and that which is Sudhumravarna, Sphulingini, and the brilliant Visvaruchi - these are seven flaming tongues.

The words mean black, terrible, having the speed of mind, very red, coloured like thick smoke, emitting sparks and having innumerable sparks.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥ 1-2-5

These oblations become the rays of the sun and lead him, who performs (agnihotra and other) rites, taking oblations and offering them in these resplendent fires (the different flaming tongues) at the prescribed time, to that place (namely the Satyaloka) where the single Lord of the gods (The Hiranyagarbha) dwells.

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एषः वः पुण्यः सुकृतो ब्रह्मलोकः ॥ 1-2-6

The oblations resplendent being associated with the rays of the Sun, carry the sacrificer (to the Brahmaloka) saying 'come, come' and uttering pleasing words. 'This world of the four faced Brahma, which is purifying and which can be earned by virtuous deeds is yours' and offering him adoration.

The oblations are brilliant as they are associated with the rays of the sun. Sukrtah means Sukrta sadhyah. Brahmaloka here means the world of the four faced Brahma. Thus the oblations lead the sacrificer to the Brahmaloka.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढाः जरामृत्यू ते पुनरेवापि यन्ति ॥ 1-2-7

Those people on whom rests inferior karma of the form of sacrifices which are said to have eighteen constituents and which are not firm are like worn-out boats (and are not capable of crossing the ocean of samsara). Those ignorant people who delight with the idea that these karmas are causes of supreme good attain over again and again old age and death.

Eighteen constituents are, 16 priests, the sacrificer, his wife. These karmas are inferior beacuse they are associated with fruits thereof. The ignorant who have sacrifices as their chief means are like broken and worn-out boats. Or it may be said that the 18 constituents signify Smarta karma propounded by the 18 Smritis and these are inferior or 'anga bhutam' to Srauta karma. Even these sacrifices will not be the means of crossing sorrow.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ॥1-2-8

Being within the fold of ignorance, and thinking that they are by themselves wise and learned, the ignorant fools being hit intensely by hosts of evil like old age and disease, wander aimlessly like the blind led by the blind alone.

धीमन्तः - ऊहापोहक्षमधीशालिनः / the first line means अविवेकप्रधानाः /

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥1-2-9

Continuing diversely in the midst of the material world, the unenlightened take pride by thinking, 'We have gained all achievements'. Being engaged in Karma with desire (for heaven and others) they do not understand the truth. On account of that (absence of true knowledge) being afflicted with sorrow they will fall from heaven on the exhaustion of their results of Karma.

Avidya means prakrithi mandala or material world. They will be migrating here in many ways such as gods, men, animals etc., having अभिमान in them. They do not know the Truth as they are karmins impelled by desire for fruits like Swarga and others. So they fall from Swarga and enter into this human world again.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्टे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ 1-2-10

The deluded fools believing that the rites such as sacrifices and others and (humanitarian) rites, such as digging of canals and others are the highest, do not understand anything other than these leading to good. After enjoying the fruits of their actions in the higher worlds like heaven and others, they enter into this world or an inferior one.

इष्ट sacrifices and others prescribed by the Veda. पूर्त - sinking wells, canals, tanks and others for the good of others as prescribed in the Smrithi. This world means human world.

तपः श्रद्धे ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ 1-2-11

Those sanyasins who are learned, who have their senses under control, who live in the forest and who beg for alms, who devote themselves to Brahman and to faith of the form of regard for it - becoming freed from sins, proceed to that abode where that Purusha, the immortal and the undecaying is, through the orb of the sun.

Learned - that means who have done श्रवण and मनन। The word tapas signifies Brahman. श्रद्धा means faith of the form of having intense regard for it. Breaking open the orb of the sun they go to that Eternal abode of the Supreme Brahman, the Lord of all gods as described in Paryanka Vidya. The reference to Brahman in the passage 'श्रद्धां सत्यमित्युपासते' (बृ.उ.) confirms the meaning of tapas as Brahman.

परीक्ष्य लोकान्कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥ 1-2-12

A Brahmana who, after examining the worlds acquired by Karma, comes upon dejection that the Eternal is not attainable by Karma that is done, should go with sacrificial faggots in his hand for knowing that, to a teacher who is well versed in the Vedas and has realised Brahman.

One who has developed dispassion and is desirous of knowledge that is means to the attainment of Brahman, should go to a Guru and propitiate him. Karmachitam means gained by Karma. Examining means examining by analogies and rules of mimamsa. Brahmana is here one who has studied the Veda with all accessories. अकृतः means eternal Purusha. Eva - signifies that this is a niyama vidhi. One should not approach one's teacher empty handed. The two adjectives are purposeful. He must have studied Vedanta and he must also be Brahmasakshatkaravan.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्वतो ब्रह्मविद्याम् ॥ 1-2-13

To him who approaches in the proper way, whose mind is calm and whose external sense organs are under control, that person of enlightenment should teach the knowledge of Brahman, as it is, by means of which knowledge one realises the Supreme Self which is immutable in its essential nature and which is unchangeable even in the aspect of its qualities.

The calmness of mind and mastery over the senses point out that he has concentration necessary for hearing the teaching. It does not imply complete mastery over senses required for meditation. Akshara स्वरूपेण अविकारं; Satyam गुणतोऽपि अविकारं ।

द्वितीय मुण्डके प्रथम खण्डः

तदेतत्सत्यं
यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥ 2-1-1

That this thing is true.

As from a blazing fire sparks, in thousands, that are similar in form to the fire, are produced O good looking one, in the same way different kinds of creatures are born of the Immutable and they merge into it again.

The immutable which has the sentient and the non-sentient in the subtle form as its body is Brahman. It is the cause. The effects of the form of the sentients and non-sentients in the gross form which form Its body are born of it and they merge in It alone in the end. There is change in the aspect of matter, contraction in respect of the attributive consciousness of the Jivatman and Brahman in its nature is never affected.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ 2-1-2

The cellestial Purusha, who is formless, who is pervading within and without, who is unborn, who is without vital force and without mind and who is pure is higher than the samashti Purusha who is higher than the unmanifested.

Here अक्षर signifies the अव्याकृत / The samashti Purusha or Hiranyagarbha is higher than the unmanifested. The Supreme Brahman by virtue of Its being the cause of both of these is higher than these two. प्रधानपुरुषयोः तज्जन्यत्वात् / Here अक्षर does not mean the Supreme being.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ 2-1-3

From this the vital force is born; the mind and all the sense organs are born; space, air, fire, water and the Earth that supports everything are born of this.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येषसर्वभूतान्तरात्मा ॥ 2-1-4

This is the inner self of all. The heaven is His head. The Moon and the Sun are the two eyes. The directions are the ears. The speech the Vedas; air is the vital force; the whole universe is His heart. His two feet are themselves the Earth.

तस्मादग्निः समिधो यस्य सूर्यः सोमात्संर्जन्य ओषधयः पृथिव्याम् ।
पुमान्रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥2-1-5

From that Akshara emerges the cellestial world of which the Sun is the fuel. From Soma (evolved out of heaven) emerges parjanya (the cloud), from parjanya emerge the herbs and plants on the Earth. The man sheds the semen into a woman. From purusha are born in this way many creatures.

The wisdom of the five fires is taught here. The first fire is heaven, the second parjanya, the third earth, the fourth the man and fifth is the woman. In these five fires the five oblations namely श्रद्धा, सोम, वर्ष, अन्न and रेतः are respectively offered and the oblations of रेतस् in the fifth fire of woman leads to the birth of man.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ 2-1-6

From that Akshara purusha are born the Riks, Saman, the Yajur mantras, initiation sacrifices like agnihotra and others, sacrifices based on Somayaga, the fees to be given to priests, the year, the sacrificer, the worlds such as heaven and others that are the results of Karma and that are purified by the rays of the Sun and the Moon.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ 2-1-7

And from that Akshara purusha were born gods of different kinds, the Sadhyas, human beings, animals, birds prana and apana, rice and barley, austerity, faith, truth continence and obligatory duties.

Gods are said to be of different groups such as Karmaja, Ajanajas etc. व्रीहि and यव signify corn in general. Tapas is of the form of कृच्छ्र, चान्द्रायण and others. Faith is आस्तिक्य बुद्धिः / Satyam means word of Truth. विधीयते इति विधिः नित्य नैमित्तिकादिः /

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः (जिह्वाः) ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥2-1-8

From that Akshara Purusha emerge the seven sense organs, the seven fires, the sacrificial fuel, and the seven flames, and the seven worlds in which move the sense organs that are deposited (by the creator) in groups of seven and seven.

The seven Indriyas are चक्षुः श्रोत्रनासिकारन्ध्र युग्मास्य संचारीणिसप्तेन्द्रियाणि *I Two eyes, two ears, two nostrils and tongue. The fires are Garhapatya and others. The seven flames are* काली *and others; at the time of deep sleep the seven indriyas are deposited in the caves of the hearts. The repetition 'sapta sapta' is with reference to the different purushas.*

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥2-1-9

From Him emerge all oceans and mountains. From Him flow rivers of various forms. From Him are born all herbs and corns and juice; on account of which this Akshara purusha exists as the inner self in the midst of the elements.

Rivers such as Ganga and others. Corn is form of Earth. Juice is got from sugarcane and others. How can all that be said to emerge from Akshara ? The fourth quarter of the mantra solves this doubt. Because this Akshara purusha is the inner self of all elements that are surrounding him, it is right to say that corn and juice emerge over him.

पुरुष एवेदंविश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य॥ 2-1-10

All this is Purusha alone. His functioning (favourable to creation of the Universe) is of the form of deliberation. He is

like nectar to those who are liberated and who are beyond matter. O good looking one, he who knows this Akshara, Brahman in this World, as existing in the heart, will destroy the knot of ignorance.

As He is the inner self of all and as He is the material cause of all, all this is verily Purusha. So, by the knowledge of that everything becomes known. His व्यापार *or function called Karma which is agreeable towards the creation of this universe is verily 'Tapas' or deliberation of the form of that which is to be created.* ब्रह्म परामृतम् *- Here* ब्रह्म *means* प्रकृति *and* ब्रह्मपर *means the liberated who have risen above matter. The Akshara is like nector to them.* 'ब्रह्मणः प्रकृतेः पराः ये, तेषां अमृतं ।'

द्वितीयमुण्डके द्वितीयः खण्डः

आविः संन्निहितं गुहाचरं नाम
महत्पदं अत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतत्जानथ
सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ 2-2-1

(It is) directly realised (by the yogins); very near as it is moving in the heart; well known in the form of its inscrutability; it is the supreme object of attainment. On it are fixed all the living beings that move, that breathe and that which do not wink. Know this Immutable that is to be approached by all entities, the subtle or the gross, as it is the ground of all, and which is higher than the Jivatman and which is to be chosen by all people as their goal as well as means.

आविः *means it is directly intuited by yogins. It is nearmost*

because it is in the cave of the heart. It is very well known as something very difficult to be known.

एजत् signifies the waking state. प्राणन् प्राणभृत् ; निमिषत् signifies the state of deep sleep. All living beings in different states are fixed on this अक्षर purusha. परं विज्ञानात् higher than the Jivatman. Vijnanam means Jivatman as in यो विज्ञाने तिष्ठन् etc.

यदर्चिमद्यदणभ्योऽणु च यस्मिंल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ 2-2-2

That which is effulgent, which is subtler than the subtle, and that on which are fixed all the worlds and the people living in them, is this immutable Brahman. He alone is the self of prana. He alone is the speech and the mind. This is the indestructible. It is immortal. O good looking one, know that it is to be penetrated by the mind.

It is bright on account of its immaterial auspicious form - दिव्यमङ्गलविग्रह । Prana, vac, mind and others are having it as their inmost self. Satyam means अविनाशि । Know that it is the object of the concentrated mind समाहितमनो विषयं विद्धि ।

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ 2-2-3

Taking hold of the bow (called pranava) well known in the Upanishads, one should fix on it an arrow, the mighty weapon of the characteristic of the atman sharpened by meditation upon the Lord. Drawing the string with a mind desirous of attaining Him, O good looking one, know that that Immutable itself is the target.

Upasa nisitam - The characteristic of the atman being reflected upon as in the subtle and the gross state on account of the meditation upon the Lord. The arrow should be invoked with the astra of this nature. The bow should be drawn with a mind absorbed in paramatman. Drawing the bow means remembering continuously the relationship of the शेष and शेषि between the Jivatman and Paramatman. Drawing the string signifies that the atman with the indriyas and mind should be placed facing the paramatman after withdrawing it from other objects making it averse to them. The target is to be known as that immutable paramatman.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ 2-2-4

The pranava is the bow. The atman is the arrow. Brahman is said to be the target. It should be hit by a man who is not erring. He should become one with it like the arrow.

Apramatthena signifies that he must be averse to all things other than that. He must have steady concentration. वेद्धव्यं - meditating upon paramatman as being subservient to Him. Just as the arrow merged in the target does not appear as different from it. Similarly the individual self offered to paramatman attains liberation and gains similarity with Him. He will be of the form of consciousness alone and the different forms of manushyatva or devatva will not be there. So he is described here to be one with that Paramatman.

यस्मिन्द्यौः पृथिवीचान्तरिक्षं ओतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥2-2-5

Know that atman alone, the one non-second immutable, in whom are strung the heaven, earth, space, the mind with the vital forces and all the sense organs. Give up all other talks. This is the bridge leading to immortality.

He is the self of all as He is pervading everything other than himself as their inner controller. Give up all talks related to things other than the atman. Why ? Because this Paramatman is the bridge leading us to Himself across the ocean of samsara.

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥ 2-2-6

In the heart, in which the nerves are fixed like spokes on the hub of a chariot, this atman moves being born differently. Meditate upon the atman thus as 'OM'. May good happen to you in going to Him who is beyond tamas and who is the object of attainment.

In the heart the nerves are strung. In the middle of that is this aforesaid atman. He, the unborn, is incarnating Himself differently on account of his own will, assuming his own non-material form for enabling all souls like Gods and others to take refuge in him. He is beyond tamas. He is पाराय - the object of attainment प्राप्यभूताय. For attaining His abode, meditate upon Him with 'OM'. May good happen to you who are thus engaged in meditation.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ 2-2-7

The Paramatman who is omniscient and who is aware of all aspects of all entities and who has this glory on Earth - this Paramatman is established in the Supreme space in the luminous city of Brahman.

The glory on Earth is the carrying on of the scheme of Samsara - संसार तन्त्रप्रवर्तन । The term Divye Vyomani signifies the त्रिपाद्विभूति or the non-material domain of the Lord. The City of Brahman is Vaikuntha.

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ 2-2-8

He is capable of being grasped by the pure mind; He is having prana as his body. He is the Lord of all. He is seated in the body, the result of food. Placing their mind in Him the wise realise that Brahman which shines out in the form of bliss and which is free form even the smell of samsara, through meditation of the form of vivid vision.

प्राणशरीरनेता may mean that He is causing the Jiva to have prana and sarira. Or it may mean that he is having prana as his body and he is a नेता or a प्रभु. Anna signifies body, the result of food. 'यत् आनन्दरूपं अमृतं विभाति तत् धीराः विज्ञानेन परिपश्यन्ति' is the prose order. Vijnanena signifies Upasana which is of the form of vivid realisation.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ 2-2-9

When that Paramatman, who is the self of all bodies both superior and inferior is realised, the knot of the heart gets untied, all doubts become cleared and the karmas of this person become destroyed.

The knots of the heart are love, hate and others that are very difficult to be given up. हृदय may mean the jivatman according to the derivation हृत् स्थान अयते इति हृदयः जीवः । As omniscience becomes achieved through the knowledge of Brahman doubts about all things vanish. The karmas except prarabdha get destroyed. That means they lose their power to give the results. कर्मणां फलजननशक्तिविनाशः । It is on account of the will of the Lord. All these happen when one

realises that Brahman who is परावर । This means that all others however celebrated they may be are inferior to the Lord. परे अवरे यस्मात् सः परावरः । सर्वोत्कृष्टा अपि ब्रह्मादयः यस्मान्निकृष्टाः । It may also mean that he is the self of all other entities whether they are high or low - परावर शरीरके सर्वात्मभूतः ।

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ 2-2-10

In the supreme abode of paramapada is Brahman. It is without rajas, without parts, pure and is the light of lights. It is that which the knowers of the atman realise.

The term hiranmaya signifies Parama Pada as mentioned in the vedic passage तस्यां हिरण्मयः कोशः । It is self effulgent or coveted by others. It is just like a sheath or kosa where a supremely celebrated entity is realised. विरजं- that which has transcended Satva, Rajas and Tamas. शुभ्रम् - without any blemish. ज्योतिषां ज्योतिः - It is the illuminator of even the illumining indriyas. This is through the Divine auspicious form.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 2-2-11

There the Sun does not shine; nor the Moon or the stars. Even these lightnings do not shine there, then how can this fire shine ? Everything shines following Him alone as He shines. All this shines by His light.

All these luminaries like the Sun and others will have no shining before Him. When he is shining out effulgently these have no effulgence. The shining of the Sun and others is not natural to them but endowed to them by the Supreme self. All these derive their light from that Supreme Brahman.

ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ 2-2-12

All this that is in front is the immortal Brahman. All that is at the back is Brahman. Brahman is on the right and on the left as well as above and below. This Brahman alone is extended everywhere. This world is Brahman the most covetable.

Whatever is seen in all directions is that Brahman. That means it is having Brahman as its inner self. It is the Varishtam or Varaneeya Tamam.

तृतीय मुण्डके प्रथमः खण्डः

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योअभिचाकशीति ॥ 3-1-1

The two birds (Jivatman and Paramatman) having similar qualities and moving together cling to the same tree. Of these two the one eats the fruit of Karma that is ripe and the other shines out even without eating.

If an objection is raised that the fact of experience of pleasure and pain would happen to the one Brahman if it has entered into all, the answer is given here. समानगुणकः सयुक् Sayuja means of similar qualities. "Sakhayam" means 'Sahacharau'. The Jiva experiences the fruit of ripe Karma. Whereas the Paramatman shines out effulgently without any such experience.

समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशं अस्य महिमानमिति वीतशोकः ॥ 3-1-2

The individual self is immersed in the same tree and grieves being deluded by matter. When he sees the other, the

adored Lord pleased with his Karma, and His glory, becomes freed from sorrow.

अनीशया means by Prakrithi which is the object of enjoyment. The knowledge of the nature of the Jivatman is covered by Prakrithi. So he is deluded to identify himself with the body as "I am stout", "I am lean" etc. 'प्रकृत्या तिरोहितपरमात्मशेषत्व ज्ञानानन्दलक्षणस्व स्वरूपः' ।

He suffers sorrows caused by the contact of that matter. When he sees the Lord who is distinct and different from himself on account of His धारकत्व, नियन्तृत्व and शेषित्व he is liberated from grief. जुष्टं means being pleased with his Karmas. When he sees the Lord and his glory or महिमानं of the form of being the master of this Universe. अनीशया may be taken to mean "due to incapacity". One who is caught in mire and is incapable of extricating himself from it feels relieved of the anxiety when he sees a wellwisher who is favourably disposed towards him and who is capable of lifting him up from that mire.

The word Purusha in this mantra signifies the individual self and not अन्तःकरण । The other one is Paramatman. This mantra sheds light on the previous mantra where two birds are named as relating to Jivatman and Paramatman.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ 3-1-3

When the seer of Brahman sees the Supreme Self, Vasudeva, the ruler of this universe, having an effulgent auspicious divine body, the creator of the universe and the cause of the unmanifested, then that knower of Brahman shaking off virtue and sin, being freed from the taint of matter, attains supreme similarity.

पश्यतीति पश्यः the seer of Brahman. रुक्मवर्णं points out that he has a non-material Divine body as expounded in आदित्यवर्णं । He is Brahmayonim - तस्मादेतत् ब्रह्म नामरूपं अन्नं च जायते - इति निर्दिष्ट अव्याकृत ब्रह्मोपादानभूतं । The term Purusha signifies the Supreme Vasudeva. Supreme Similarity is of the form of manifestation of the eight qualities such as अपहत पाप्मत्व and others and similarity in form with Brahman.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान्भव तेनातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावान् एष ब्रह्मविदां वरिष्ठः ॥ 3-1-4

This Paramatman is verily shining out being resorted to by all entities. Knowing Him from sravana and manana and realising Him through meditation, become one who speaks the supremacy of Him over everything else. Become one who sports in that Atman and who delights in that atman. Become a performer of action having no attachment towards the results. He becomes the foremost of knowers of Brahman.

Prana means Paramatman. The words are to be split as follows - भव तेन अतिवादी । श्रवणमननाभ्यां जानन् विद्वान् तमुपासीनः तेन परमात्मना अतिवादीभव । This is the advice given to the student. One who speaks of the सर्वातिशायित्व or the most celebrated nature of his उपास्यदेवता is an अतिवादी । भव is to be understood along with क्रियावान् etc. When the antahkarana becomes pure due to the performance of disinterested karma there will be origination of the knowledge of Brahman and thus he becomes a foremost knower of Brahman.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः॥ 3-1-5

This atman whom the monks divested of all defects see, (Paramataman) who is within the body, who is of the form of

knowledge and who is without any defilement whatsoever is to be attained (through meditation) through Truth, penance, true knowledge arising out of the scriptures and constant continence.

Without blemishes means divested of passion and hatred and others. Monks - यतय: - जितेन्द्रिया: - who have conquered their sense organs external and internal. ज्योतिर्मय: - ज्ञानमय: of the form of knowledge. शुभ्र: - निर्दोष: - penance signifies concentration of mind as pointed out in मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तप: / Nityam is to be taken with Brahmacharyena. Satya means words that bring good to others - भूतहितवचन / the Atman is to be attained by these. It is to be known that this attainment will be through upasana.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयान: ।
येनाक्रमन्ति ऋषयो ह्याप्तकामा: यत्र तत्सत्यस्य परमं निधानम् ।। 3-1-6

Truth alone wins and not falsehood. The path spread out in the form of Archiradi called Devayana is attained by truth, by means of which seers of the Truth, divested of all desires ascend to a place where the supreme object attainable through truth exists.

The significance of Truth is praised here. The speaker of the Truth gains this path of Archiradi, otherwise called as Devayana. आप्तकामा: - विगततृष्णा: / Those who are desireless. ऋषय: seers of the Truth. The Supreme object attained there is Brahman.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ।। 3-1-7

It is great and is in the supreme ether; its form is so beautiful that it is not accessible to speech or thought. It is shining subtler than the subtle. It is farther away than the far off. It is also near at hand. It is stationed here alone in this body within the cave of the heart amongst the seers of Brahman.

The object of attainment through archiradi is here specified. It is great by its swarupa or nature and also by its guna or qualities. दिव्यं means having paramakasa as its abode. Its auspicious and beautiful form is beyond speech and thought. It is subtler than the subtle Jivatman who is capable of entering into the non-sentient, by virtue of its ability to enter into all entities sentient and non-sentient. It is beyond even Prakriti which is far off and is in paramapada or the Supreme abode. It is also in the orb of the sun which is within the cosmic egg. By the seers of Brahman it is realised within the ether of the heart in the body itself.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवै: तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्वस्ततस्तु तं पश्यते निष्कलं ध्यायमान:।।3-1-8

He is not comprehended through the eye; nor is He comprehended through speech; nor through the sense organs; nor is He comprehended through austerity or Karma. Meditating upon that indivisible Paramatman one becomes purified in mind by the grace of that Paramatman Himself, and only thereafter one realises Him through knowledge assuming the characteristic of vivid perception.

Devah means sense organs. Paramatman is the cause of origination and expansion of knowledge. ज्ञायते अनेन इति ज्ञानं परमात्मा / The sruti says प्रज्ञा च तस्मात् प्रसृता पुराणी / so the term ज्ञान in ज्ञानप्रसादेन signifies paramatman. निष्कलं also means paramatman. Meditating upon paramatman one becomes purified in mind and only afterwards he will realise Him through knowledge of the form of vivid perception.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ।। 3-1-9

This self (Paramatman) the inscrutable, on whom the vital force in five forms is resting, in whom the mind and indriyas of all are taking refuge, on account of the grace of whom this Jivatman manifests in his essential nature fully, is to be known through the mind.

On account of the words सर्व, प्रजानां, this mantra may be taken as referring to paramatman. Even in the first half it refers to paramatman. So the word अणुः is explained as दुर्विज्ञेयः or very difficult to understand. Or the first half may be taken as a separate unit. This self, the Jivatman in whom the vital force is in five forms is to be known as atomic by the mind; but this paramatman who is always pure in whom the pranas and minds of all are woven is to be taken only as विभु and not as अणु. विभवति - विभुर्भवति ।

यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान्
तं तं लोकं जयते तांश्च कामानुतस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः।। 3-1-10

The man of pure satva wins that world which he wishes with his mind to gain and he gains those objects of desire whichever he desires. Therefore one who is desirous of prosperity should adore the knower of the Self.

संविभाति - wills. As the knower of the Self has gained the worlds and desires and is capable of making his devotees gain those desires, he is to be worshipped by one desirous of prosperity with the belief, "This knower of the self will grant me the boon desired by me".

तृतीयमुण्डके द्वितीयः खण्डः

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामाःते शुक्रमेतदतिवर्तन्ति धीराः ।। 3-2-1

He knows this supreme Brahman, Narayana, in whom all this universe is placed and who shines with self-effulgence and who is well known as the abode. Those wise ones who are aspirants after liberation and are divested of all other desires, do worship this enlightened person and transcend this human seed.

This mantra points out that the worship of the knower of the atman leads to the fruit of liberation. One who worships the knower of Paramatman even as he worships Paramatman will never be born again.

कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ।। 3-2-2

He who covets desirable things considering them as enjoyable ones, will be born in the category of a God or man along with those desires. But for one who has known the truth of the Atman and who desires for Brahman the ever full and perfect, all desires vanish even here.

Desires signify attainment of devatva or manushyatva. He will be born accordingly in those classes along with those desires. पर्याप्तकाम means desire for Brahman which is परिपूर्ण ।. कृतात्मनः means विदितात्मनः, one who has known the Atman. As such a person desires for the Paramatman alone all other desires vanish and so he will never more be born here.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ।। 3-2-3

This Atman is not attained through mere manana or rumination; nor through mere meditation; nor through much hearing. He (Paramatman) is attainable by that individual self whom this Paramatman chooses. This supreme Self reveals His own form to such a one.

Pravachana points out 'manana' being its means. Medha signifies 'nididhyasana'. The meaning is that he is not attained by ***mere*** *hearing, reflecting or meditation. The most dear become chosen by Paramatman. One who has love towards Him becomes dear to him, so the meaning is that one who has infinite love towards Paramatman, attains Him. That is to say that meditation upon Paramatman, which is of the form of infinite love becomes the cause of attainment of Him, as it wins the grace of the Lord. To such a devotee the Lord shows Himself and enables him to have communion with him.*

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वान् तस्यैष आत्मा विशते ब्रह्मधाम ॥ 3-2-4

This atman is not attained by one who is devoid of strength; nor through non-concentration of mind; nor through monasticism devoid of the essential marks such as tuft, sacred thread etc. But the self of such a one who is a knower and who strives through these means for attainment of Brahman and who is refined by such means attains the Supreme Brahman.

Devoid of strength means becoming depressed on account of degeneration due to the passage of time and place. The word 'Tapas' signifies Sanyasasrama as Tapas is the chief factor of that stage of life. The 'Lingam' or marks are शिखा, यज्ञोपवीत, शिक्य, जलपवित्र and others. He is not attained even by sanyasa if it is devoid of these marks. 'Tapas' also is indicative of other asramas. The idea is that the characteristic features of the asramas are essential.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीराः युक्तात्मानः सर्वमेवाविशन्ति ॥ 3-2-5

The seers of the Truth, attaining this Paramatman, become contented with their experience of that Paramatman, gaining their existence through that experience, being devoid of desires for objects of the senses, and so being composed. Such wise seers realise the Paramatman, the all- pervasive one who is everywhere and they experience everything (through their attributive consciousness) being characterised by the marks of Brahman.

Attaining Paramatman-experiencing Paramatman even in the state of embodiment. कृतात्मानः - लब्धसत्ताकाः । They are composed as they have conquered their indriyas. They attain Paramatman as existing in all entities in all places both within and without and become युक्तात्मानः i.e., आविर्भूतब्राह्म रूपविशिष्टात्मानः । They experience everything through their धर्मभूतज्ञानं though they are atomic in nature.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेतु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥ 3-2-6

Those, who have conquered their hosts of indriyas, who are pureminded on account of the renunciation of kamyakarmas, who have ascertained the Supreme reality through the knowledge originated from the hearing of the Upanishads, who are established in Brahman, become all freed at the end of the final body on account of the grace of the Supreme immortal principle, Brahman.

Parantakale चरमशरीरावसाने - at the end of the final body. ब्रह्मलोके - Brahman itself is the Loka. Those who are in it - who are steadfast in Brahman. There is the reading 'ते ब्रह्मलोकेषु परान्तकाले परामृताः

परिमुच्यन्ति सर्वे - Then the meaning will be like this. ब्रह्मलोकेषु means भगवल्लोकेषु । परं अमृतशब्दितं ब्रह्मप्राप्यत्वेन येषां ते परामृताः । Those who are holding the supreme Brahman called as Immortal as their supreme object of attainment. That means who have attained Brahman. They will be freed from ignorance along with the vasanas once for all. How can the abodes of Brahman be many ? This doubt does not arise as Ramanuja has explained under (4-3-11 B.S.) that it cannot be said that such worlds are not there. परस्य ब्रह्मणः परिपूर्णस्य सर्वगतस्य सत्यसंकल्पस्य स्वेच्छया परिकल्पिताः स्वासाधारणाः अप्राकृताः लोका नात्यन्ताय न सन्ति, श्रुतिस्मृति इतिहासपुराण प्रामाण्यात् ।

गताः कलाः पञ्चदश प्रतिष्ठाः देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥ 3-2-7

The fifteen constituents merge in their own respective sources; the indriyas become one with the respective Gods presiding over them. The Karmas and the Jivatman qualified by consciousness, all become unified in that Supreme Immutable principle.

The kalas are the sixteen constituents beginning with prana and ending with name. Of these sixteen, the fifteen constituents without Karma are meant here. Devah means the indriyas such as the organ of speech and others. They merge with their respective deities such as Aditya and others. The karmas that have not yet given the results are implied here. Those karmas which were willed to be excused by the Supreme at the time of commencement of Upasana of the character of vivid perception by the Upasaka become unified with the attributive consciousness of Paramatman. The oneness of Jivatman with Paramatman means that he has discarded the differentiation of the form of name and form. जीवस्यैकीभावो नाम नामरूपात्मकभेदका कारप्रहाणम् ।

यथा नद्यः स्यन्दमानाः समुद्रेअस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ 3-2-8

As rivers, flowing down, become indistinguishable (disappear) on reaching the sea, by giving up their names and forms, so also, a knower of Brahman being freed from name and form attains the cellestial Purusha, that is higher than the high.

The rivers such as Ganga, Yamuna, or Sarasvathi give up their names and their colours such as white, black or redness and unite with the sea. In fact there is no identity between the river water and sea water. But there is only the mere giving up of भेदकाकार or the form of difference. In the same way there is no identity between the liberated and paramatman. There is परमात्मसाम्यमात्रम् ।

स यो ह वै तत्परमं ब्रह्मवेद
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ 3-2-9

He, who becomes endowed with meditation which has assumed a similar form of vivid perception, will become one in whom the form of Brahman becomes manifested. In his line will not be born any one who does not know Brahman. He overcomes grief and transcends sin. Becoming freed from the knots of the heart he becomes immortal.

यः तत् ब्रह्मवेद - प्रीतिरूपापन्नदर्शनसमानाकारोपासनयुक्तो भवति - when he is endowed with Upasana which is of the character of vivid perception and which is of the form of love. ब्रह्मैव भवति means आविर्भूत ब्राह्मरूपो भवति - he will become one in whom the nature of Brahman becomes manifested. Being freed from राग, द्वेष and others caused by

matter having the three gunas, he will manifest in himself the eight characteristics of Brahman such as अपहतपाप्मत्व etc.

तदेतदृचाभ्युक्तम् -

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षि श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ 3-2-10

This has been revealed by the following mantra. This truth of the Veda expounding Brahman should be spoken to them alone who are engaged in the performance of the obligatory duties, who have studied the Vedas, who are desirous of knowing Brahman, who perform the agnihotra called Ekarshi and who have faith - by them by whom the vow of the Veda of the form of holding the fire on the head is accomplished as prescribed.

The Agnihotra is called 'Ekarshi' because it is accomplished with the help of only one Ritvik or it may mean the vow devoted to the foremost of sages, the Paramatman. मुख्यर्षिः परमात्मा । It is said that the term ऋषिः signifies Paramatman alone. This shirovrata is well known as a Veda Vrata to be performed by those following the Atharvaveda.

तदेतत्सत्यं ऋषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ 3-2-11

The seer Angiras spoke of this Truth in days of yore (to Shaunaka). One that has not fulfilled the vow should not read this.

Salutation to the great seers. Salutation to the great seers.

MANDOOKYOPANISHATH

This is a very short Upanishath containing twelve mantras. The seer of this Upanishath seems to be the son of Mandookya Maharshi. In Aitareya Upanishath there is a reference to Mandookeya (ऐ.आ. 3-1-1) It is explained as मण्डूकमहर्षिपुत्रः । The Brahmasutrakara does not directly refer to this Upanishath. But in the Sutra "न स्थानतोऽपि परस्य उभयलिङ्गं सर्वत्र हि" (3-2-9) the sutrakara seems to refer to the different states such as waking state, dream state and dreamlsess state. Ramanuja explains that the Paramatman who is the innerself of the Jivatman is never tainted with any defect in those states. The description of all the four states in one place is found in this Upanishath alone. The four states are related to the four Vyuhas viz Aniruddha, Pradyumna, Sankarshana and Vasudeva.

These four states are to be mediated upon with the view of the four Vyuhas namely Aniruddha, Pradyumna, Sankarshana and Vasudeva. The four states of जागृत, स्वप्न, सुषुप्ति and तुरीय. are to meditated upon in the four parts of pranava viz अकार, उकार महार and अर्धमात्र । The pranava signifies the entire universe of sentients and non-sentients.

The twelve mantras of this Upanishath are arranged in four Khandas or parts according to the commentary of Ranga Ramanuja. But this kind of classification into Khandas is not found in other commentaries.

शान्तिमन्त्रः

भद्रं कर्णेभिः श्रृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्ताक्ष्यों अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ओं शान्तिः शान्तिः शान्तिः ॥

O Gods ! May we hear auspicious words with our ears. May we behold the auspicious with our eyes ; Praising the Gods with study limbs and bodies, may we live the full-span of our lives as ordained by the Gods.

May Indra of great fame be for our good. May Pushan the omniscient be for our Good; May that dispeller of all untoward the Tarkshya be for our good. May that Brhaspathi ordain our good.

प्रथमः खण्डः

ओमित्येतदक्षरमिदगँ सर्वं । तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ॥ यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ 1

The letter Om is all this. A clear exposition of this fact follows. All that was in the past, that is in the present, or that will be in the future is verily the 'Om' and whatever is beyond the three periods of time is also verily 'Om'.

'Om' kara is comprising of 'Akara', 'Ukara', 'Makara' and Ardhamathratmaka. Thus it has four padas or parts. In these four states one should have the view of Aniruddha, Pradyumna, Sankarshana and Vasudeva which are in other words विश्व, तौजस, प्राज्ञ, तुरीयाख्य पादचतुष्टययुक्त ब्रह्म दृष्टि विधानाय इद प्रकरणं आरभ्यते / The four parts of Pranava correspond to the four aspects of Brahman - Aniruddha, Pradhyumna, Sankarshana and Vasudeva and they correspond with विश्व, तौजस, प्राज्ञ and तुरीय / In this upanishath it is ordained that Brahma Dristi should be made in the Pada Chathustaya.

All this universe of Sentients and non Sentients is verily Omkara. As affirmed in the Chandogya 'ओंकार ऐवेदंसर्वं'. "Upavyakhyana" means expounding the modes of Guna, Vibhuthi and Upasana. The main subject matter of this upanishad is the exposition of the form of Brahman in Pranava. All things either limited by time or not limited by time are verily Omkara alone.

सर्वगँ ह्येतद्ब्रह्मायमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ॥ 2

All this is surely Brahman. This Atman is Brahman. This Atman has four quarters.

As Omkara is Brahman which is self in all, everything is Omkara. The teaching is that one should have the view of सर्वात्म भूत ब्रह्म in Omkara.

द्वितीयः खण्डः

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ 1

The first quarter is Vysvanara who is the Nirvahaka of the waking state, whose consciousness relates to the things external, who is possessed of seven limbs and who has nineteen mouths and who enjoys gross things.

The जाग्रतदशा निर्वाहक or one who is the ordainer of the waking state is अनिरुद्ध who is called as जागरिते ब्रह्म. The seven limbs

(सप्तांगः) of वैश्वानर are described in Chandogya as follows. The Heaven is his head; the Sun is his Eye, Air is vital force, Space is the middle part, Water is his bladder and the Earth his feet. Alongwith these six parts the Jivatman in the waking state forms the seventh part. The Nineteen mouths are - the five ज्ञानेंद्रिय्s and the five Karmendriyas, the five fold prana or the vital airs and अंतःकरण चतुष्टय The four fold Anthakarana viz., mind, intellect, ego and chitha (चित्त, बुद्धि, मनस्, अंतःकरण). Through the Jivatman in the waking state, all this is supported by the Lord. स्थूलभुक् - means he enjoys and experiences the gross objects like Roopa and others. As explained in ऋतं पिबंतौ etc., enjoyment is spoken in terms of Paramatman is to be known as having प्रयोजक कर्तृत्वं that means he causes the Jivatman experience and he does not actually experience. वैश्वानर - means one who leads all beings of this world.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ 2

Taijasa is the second quarter. This sphere of activity is the dream state. His consciousness is internal. He is possessed of seven limbs, nineteen mouths and he enjoys the subtle objects.

The dream objects are not experienced by others just like objects experienced in the waking state. The one who causes the experience of those objects is PRADYUMNA. He is called Anthahpragnya or Internal consciousness. The seven limbs and nineteen mouths are to be known as explained in the waking state. These are of the dream state created by the lord to last so long as the dream lasts. The objects of the dream are experienced only by the respective Jivatmans for that period of the dreams and so the presiding deity of the dream state is called by the term Taijasa and that is Pradyumna. Very subtle objects of the dream that are not known by others, shine out like Tejas. PRADYUMNA the presiding principle over dream is called Taijasa.

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ 3

That state is the state of deep sleep where the Jivatman, the sleeper does not desire any enjoyable thing and does not see any dreams. This state is the third quarter. The third quarter is PRAJNYA (प्राज्ञ). In this state oneness is attained and He is a mass of consciousness and He causes the Jiva to experience bliss of deep sleep, He who is known through pure mind, who is of the form of Bliss and Consciousness is called SANKARSHANA (संकर्षण).

The third quarter is called by the name प्राज्ञ and is to be known as संकर्षणः - In this state the Jiva is not overcome by the defects of desire and others and he does not see dreams. The Lord himself is in सुषुप्तस्थान or the state of Sushupthi. He is प्रज्ञानानन्द घनः - a mass of consciousness and bliss and this Sankarshana uses the Jiva to enjoy the bliss of deep sleep. चेतोमुखः - means विशुद्ध मनोग्राह्यः / आनन्दभुक् - means that he causes the experience of Bliss.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिःसर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ 4

This one (Sushupthi sthana) is the Lord of all. This is omnscient, this is the inner controller of all ; This is the cause of every other thing; This is the place of origin and destruction of all beings.

Though all these three states namely विश्व, तेजस & प्राज्ञ corresponding to three Bhagavadvyuhas viz. Aniruddha, Pradyumna & Sankarshana, though Sarveshvarathva. and others are common to all the three, yet as each state has been expounded with certain definite characteristics, the three states mentioned above are to be reflected in the same way.

नान्तःप्रज्ञं नबहिःप्रज्ञं नोभयतःप्रज्ञं नप्रज्ञानघनं नप्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमैकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 5

They consider the fourth state to be that which is not consciousness of the internal world. (Taijasa) Nor consciousness of the external world (Vysvanara) nor consciousness of both the internal and external worlds. It is not Prajnyanaghana or a mass of consciousness nor simple consciousness (The sushutphi sthana is excluded by this. Nor uncosciousness, which is not visible to the external sense organs. (अव्यवहार्यं) Not accessible to karmendriyas, (अग्राह्यं) Not grasped by the mind, (अलक्षणं) Not inferable, (अचिंत्यं - अव्यपदेश्यं) Not possible of being thought as this is like this, and not possible of being described as such . (ऐकात्म्य प्रत्यय सारं) एकतम प्रत्यय गोचरं i.e. It is the object of awareness that it is one प्रपंचोपशमं. In which even the world of संकर्षण, प्रद्युम्न, अनिरुद्ध and others cease. 'शांतं' bereft of the ऊर्मिषट्क, शिवं - which is auspicious अद्वैतं - bereft of a second entity of a similar nature; This is known as VASUDEVA. 'स आत्मा स विज्ञेयः'. That is the Atman; That is to be known.

In this mantra the fourth quarter vasudeva is expounded. The thureeya or the 4th state is different and distinct from Viswa, Taijasa

& Prajnya state. The सुषुप्ति स्थान is called प्रज्ञा as it has ज्ञान as the main characteristic even though it has all the other qualities of the षड्गुण.

The Vasudeva Murthy is described as one who cannot be grasped by the mind as this much. अचिंत्यं - अव्यपदेश्यं -point out that it is infinite and cannot be known in its totality. It is not unknowable or unthinkable. ऐकात्म्य प्रत्ययसारं is explained as एकतम प्रत्यय गोचर । प्रपंचोपशमं does not relate to the ceasing of the material world. i.e. प्राकृत प्रपंचलय । so it is explained as संकर्षण - प्रद्युम्न अनिरुद्धादि प्रपंचस्यापि उपशमः । This fourth state represents परवासुदेव मूर्ति.

तृतीयः खण्डः

सोऽयमात्माऽध्यक्षरमोंकारोऽधिमात्रं । पादा मात्राः मात्राश्चपादाः अकार उकारो मकार इति ॥ 1

This very self exists in the syllable ओंकार. He is related to the syllables of omkara. They are the quarters the letters of ॐ. The letters are the quarters अकार, उकार and मकार । They are the letters "Akara, Ukara and Makara.

अधिमात्रं means मात्रासुवर्तमानः । omkara is nadatmaka. That itself is the Atman. Because the quarters of Brahman were expounded as अनिरुद्ध, प्रद्युम्न, संकर्षण and वासुदेव । They are signified by the mathras of pranava. viz अकार, उकार and मकार It may be noted that the very mathras viz akara, ukara, makara are the quarters of Brahman. The idea is one should have brahmadrsti in समस्त प्रणव and in the four mathras of pranava such as Akara,

Ukara, Makara and Ardha Mathratmaka the view of Aniruddha, pradhyumn, Sankarshana and Vasudeva should be made.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ 2

Vysvanara has the waking state as his sphere. He is the first letter because of the pervasiveness or being the first. He who meditates thus attains all desirable things and becomes the foremost of all.

In the first letter of the Pranava i.e. in "Akara" one should have the view of "Aniruddha" - who is called as Jagrithi Sthana and Vysvanara. The reason for understanding Vysvanara to be of the form of Akara is further stated as आप्तेः । अनिरुद्ध is सर्व जगत् व्याप्तः । अकार is the source of all speech and it provides all terms. So in Akara one should have the view of Aniruddha. सकल शब्द प्रकृति भूतस्य अकारस्य सर्व शब्द व्याप्तत्व । This is similar to Aniruddha who is सर्व जगत् व्याप्तत्व ।

Vysvanara is to be known as having Akara Roopatva as he is designated by the term Akara which is the source of all terms.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसंततिम् समानश्च भवति । नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ 3

He who is taijasa having the dream state as his field of activity is the second letter उकार because of the similarity of excellence with the prajnya. He who meditates thus on taijasa are Pradyumna will become celebrated on account of the spreading of knowledge amongst disciples and their disciples

and becomes equal to all great persons. In his lineage a non-knower of Brahman will not be born.

The Taijasa is similar to Ukara. This is more celebrated when compared with Vishva or the waking state. This happens to be the second letter.

विश्वापेक्षया तैजसस्य उत्कृष्टत्वं ततोऽपि सूक्ष्मत्वात् । प्राज्ञतैजसयोः विश्वापेक्षया साम्यम् तु गुण पूर्ति साम्यात् इति द्रष्टव्यं । उत्कर्षति ह एवं वेद । शिष्य प्रशिष्यादिषु ज्ञान संतत्या उत्कृष्टो भवति ॥

He becomes celebrated with his direct disciples and their disciples.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा । मितेरपीतेर्वा । मिनोति ह वा इदगँ् सर्वमपीतिश्च भवति य एवं वेद ॥ 4

Prajnya with his sphere of activity in the deep sleep state is the third letter "Ma". Because of measuring or because of absorbing everything. He who knows thus measures all this and becomes the place of absorption.

मितेः means मिनोति प्रज्ञः सर्वं आत्मनि तादात्म्येन. The previous states appear as if measured. He measures within himself Akara and Ukara, because the अकार and उकार are ending in मकार । अपीतिः means pralaya. In the prajnya or Sankarshana the world merges. In Makara, Akara and Ukara merge. He measures all these worlds means he knows all these worlds. He merges in Paramatman and thereafter is called अपीतिश्च भवति ।

चतुर्थः खण्डः

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनात्मानं य एवं वेद ॥ 1

The fourth stage which is bereft of limitations is the Atman alone, व्यूह वासुदेव एव, and is the form of Omkara. He is not visible to the Indriyas. The world of even sankarshana, Pradyumna and Aniruddha are absorbed in this - प्रपञ्चोपशमम् । The one which has not a second entity like that (अद्वैत). the Auspicious one शिवः। This is the Nadaroopa part of Omkara. He who knows thus attains paramatman by the grace of Paramatman alone.

The terms अव्यवहार्य, प्रपञ्चोमशम and अद्वैत are explained under mantra 7. This is here designated as Omkara as the Vyuha Vasudeva is to be meditated upon as Para Vasudeva alone through Samastha Pranava roopa - the full form of pranava as the Vyuhavasudeva is very close to para vasudeva.

There are two views about the Vyuhas. Some declare that there are three vyuhas and others posit four vyuhas. The difference between Vyuha Vasudeva and Paravasudeva is very little.

The Manthra beginning with नान्तः प्रज्ञ is to be taken as referring to Para vasudeva, if three vyuhas are taken into account. If four vyuhas are taken into account this mantra is to be taken as related to vyuhavasudea.

The Phala or the fruit of this kind of upasana is mentioned as आत्मना आत्मानम् संविशति । आत्मना - means on account of the grace of Paramatman that is having Him alone as the means of attainment. आत्मानप्रविशति means attains that paramatman himself.

Thus in this upanishath of 12 mantras the characteristics of the four vyuhas and the particular state to which they relate and the modes of upasana of these four aspects of Paramatman and the great benefits that man derives from such meditation have been very briefly and effectively taught.

TAITTIRIYOPANISHAD

The Taittereeya Upanishath has got three vallis or chapters viz., The Shikshavalli, Brahmavalli and Bruguvalli. The first chapter discusses the various disciplines that are necessary for the mastery of Vedic learning. The mode of instruction of the scripture and the post instruction given here are universal in nature.

The second chapter is called Anandavalli and expounds the essential nature of Brhaman. Brahman, the knowing of Brahman and the attainment of highest good are all described here. The essential nature of Brahman as having the qualities of Sathyatva, Jnanatva, Ananthatva and Anandatva, is established in this Upanishath. The Supreme Brahman who is Anandamaya is said to be the innerself of each entity like Annamaya, Pranamaya, Manomaya and Vijnanamaya. The Jivatman is signified by the term 'Vijnanamaya and it is declared that the Anandamaya is the Innerself of Vijnyanamaya also. Knowledge of Brahman as Anandamaya is the fundamental way for the attainment of Brahman. The difference between Jivatman and Parmatman on one hand and the difference between the Non-sentient matter from Jivatman and Paramatman on the other hand is clearly expounded in this Upanishath.

The Infinite blissful nature of Brahman is described by comparing the Ananda of a human being as well as the Ananda of other higher entities by means of a scale of comparision and it is declared in the end that the Ananda of Brahman cannot be fully known or expounded. Brahman is not unknowable

and unspeakable but something of it can be spoken. The Upanishad says that one should know the blissful nature of Brahman - 'आनन्दं ब्रह्मणो विद्वान्'

The third chapter describes the instruciton of Varuna given to his son Bhrughu. A description of the definition of Brahman is given here. Brahman is that from which all this is born, in which all these are residing and that into which all these merge in the end. The definition that is given in this third chapter is adopted by the Sutrakara in the second sutra 1-1-2 as 'जन्माद्यस्य यतः'

The statement 'सत्यं ज्ञानं अनन्तं' describes the essential nature of that cause of the world. This Upanishath declares that Brahman entered into the created world of living beings and non-living objects and became everything.

The Upanishad declares that the ultimate Reality is one non-second Supreme Paramatman, characterised by infinite auspicious qualities and that it is the internal self of all entities sentient and non-sentient. The world is Real. The entities are real. Differnce between the sentient, and the entities is Real. The difference between these entities and the Supreme Brahman is also real. The individual soul becomes endowed with आनन्द on account of gaining this blissful Brahman.

शिक्षावल्ली

उपक्रम शान्तिपाठः

हरिः ओम् । शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः ।
शंनो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥

'May Mitra and Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brhaspathi be blissful to us. May Vishnu of vast strides grant us happiness. Salutation to Brahman. O Vayu, salutation unto you. Thou art verily Brahman immediate. I shall call thee alone as immediate Brahman. I shall call you Rita or righteousness. I shall call you Truth. May that Brahman protect me. May that Brahman protect the Teacher. May it protect me. May it protect the Teacher. Om, may there be peace; may there be peace; may there be peace.

The deities are prayed here for clearance of all obstacles for the commencement of study of paravidya. Aryaman is one of the adityas. All these gods are prayed for causing happiness by getting rid of all obstacles on the path of knowledge. नमो ब्रह्मणे means obeisance to the Veda. The वायु who is the manifestor of the letters of the Veda is also offered a prayer 'वेदाक्षराभिव्यञ्जकवायुं प्रार्थयते Vayu is immediate Brahman. Vayu and Brahman are having the quality of बृहत्व in common. Both of them are responsible for the life of the universe. But yet the special characteristic of Vayu is प्रत्यक्षत्व or immediacy. The two terms ऋतं and सत्यं are having different meanings. ऋतं is truth in word. It is righteousness and is without any modification. 'अपभ्रंशराहित्यलक्षणं शब्दसत्यत्वं । Satyam relates to the Truth as it is in practice, and is अर्थसत्य । 'सत्यत्वं च यथावस्थितार्थकथनरूपं' अर्थसत्यत्वं । One is the ideal and the other other one is the actual. May this Brahman that is studied by me protect me, the student. May it protect the Teacher from hindrances. The same thought is repeated in different words again. May the obstacles for the acquisition of knowledge be destroyed is the import of prayer.

शिक्षार्थसंग्रहः

शीक्षां व्याख्यास्यामः । वर्ण स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ ॥2॥

'We will speak of the science of Shiksha. The alphabet, the accent; The measure and the emphasis; Uniformity and juxtaposition. Thus has been expounded in the chapter on Shiksha.'

The way in which the science of 'Shiksha', one of the six Vedangas, is helpful to the study of the Veda is described here. Varnas are alphabets. अकाराद्या वर्णाः । They are 63 or 64 in number 'त्रिषष्टिश्चतुष्षष्टिर्वा वर्णाः शम्भुमतेमताः' । The svaras are udatta and others. They are of three types udatta or high, anudatta or low and svarita or middletone. They are described as seven by others - 'उदात्त, अनुदात्त, स्वरित, प्रचय, सन्नतर, उच्चतर and एकश्रुति । the treatises known as Shiksha deal elaborately with this subject. Matra signifies the measure of time taken for pronunciation. The differences of short, long and pluta are caused on account of this. एकमात्रो भवेत् ह्रस्वः 'इत्युक्तह्रस्वदीर्घादिभेदाः ।' Balam pertains to the differences caused by the force in pronunciation, 'अल्पप्राण महाप्राणत्वादि लक्षणम् ।' साम means the seven svaras such as क्रुष्ट, प्रथम and others. Santana is 'वर्णपद संहितादिः' - The combination of letters and words. The knowledge of all these is to be gained from the vedanga Shiksha. This knowledge will be helpful to gain the knowledge of Brahman. As this Vedanga is helpful to the understanding of the Veda, other Vedangas also are helpful. 'Adhyaya' here means the particular text. Thus the usefulness of the particular text shiksha is described.

महासंहिता व्याख्यानम्

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातस्संहिताया उपनिषदं

व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिष-मधिविद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते । अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ।

May we both gain fame together. May we both attain eminence on account of the study of the Veda, together. We shall now explain the secret teachings related to juxtaposition in the five sections such as the worlds, the luminaries, knowledge, progeny and the body. These they call as 'great combinations'. Now as related to the worlds. The Earth is the former part. The Heaven is the latter part. The Ether is the meeting place or sandhi. Vayu is the link. Thus with regard to the worlds.'

The secret teaching is about Sandhi or euphonic combinations which is called samhita. The combinations that are imagined in the five places such as the world and others are called 'great combinations'. 'लोकादिषु पञ्चसु अधिकरणेषु अध्यस्यमानाः संहिताः महासंहिताः।' The word mahat signifies adoration 'पूज्या इत्यर्थः।' In the combination of the Varna अ+उ= ओ the letter अ is the former part and the letter उ is the latter part. The combined pronunciation as ओ is called Sandhi as pointed out in 'परः संनिकर्षः संहिता ।' Sandhana is the effort that is agreeable for it. These four parts are found in Samhita or combination. The Upanishad here posits how one should have a view of these four parts in the five substrata such as the worlds and others. 'चतुर्णामवयवानां लोकादिषु पञ्चस्वधिकरणेषु दृष्टिक्रमं दर्शयति ।' 'अथ' in the statement अथाधिलोकम् introduces the mode of meditation regarding the worlds. इति marks its conclusion. Vayu or air is moving in both the worlds and has the fact of connecting them.

'अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतस्संधानम् । इत्यधिज्यौतिषम् ।'

'Now as regards the luminaries. Fire is the former part. The Sun is the latter part. Water is the combination. The lightening is the link. Thus with regard to the luminaries.'

The fact of "Agni" being the former part and "aditya" being the latter part is to be seen as related to the offering of oblations. The oblations offered in Agni reach Aditya. 'अग्नौ प्रास्ताहुतिः सम्यक् आदित्यमुपतिष्ठते ।' The combination of the form of water is dependent upon lightning and so lightning has 'संधानत्व' or connecting link.

'अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनं सन्धानम् । इत्यधिविद्यम् ।'

'Now meditation regarding knowledge. The preceptor is the former part. The student is the latter part. Knowledge is the combination. Instruction is the link. Thus with regard to knowledge.'

Vidya is knowledge trasmitted to the pupil शिष्यगतज्ञानम् । Pravachana means teaching.

'अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।'

'Now meditation as regards progeny. The mother is the former part. The father is the latter part. Progeny is the combination. Generation is the link. Thus with regard to progeny.'

Prajananam means गर्भोत्पादनम् ।

'अथाध्यात्मम् । अधराहनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ।

'Now the meditation as regards the body. The lower jaw is the former part. The upper jaw is the latter part, speech is the combination. The tongue is the link. Thus with regard to the body.'

The adhara hanuh is the place below the cheeks. The place above the cheeks is the उत्तराहनुः । Vak means sound.

'इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन'॥3॥

'These are the great juxtapositions. He who knows these great combinations explained thus, becomes united with progeny, cattle, the splendour of Vedic lore, edible food and the heavenly world.'

This is the fruit of this knowledge. Samdhiyate means अन्वितो भवति ।

प्रणवप्रार्थना

'यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात् संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयापिहितः । श्रुतं मे गोपाय ।'

"That which is the most celebrated of the Vedas and which has a cosmic form. It emerged from the Paramatman as something greater than all the Vedas. May that Supreme Lord pranava enliven me with knowledge. O Lord pranava, may I

hold that Paramatman (in my heart). May my body be lustrous. May my tongue be surpassingly sweet. May I hear much through both my ears. You are the sheath of Brahman and you are covered by wisdom; Protect what is heard by me.'

A prayer is offered to pranava for gaining Brahma Vidya. ऋशभ: means celebrated. Pranava is called 'Visvarupa' because it is the means with which the Supreme Lord designated as 'Visva' is meditated upon. As pranava is a symbol of paramatman it is also having the form of that paramatman. 'विश्वं विष्णुः । तत्प्रतीकत्वात् तद्ध्यानसाधनत्वाच्च तद्रूपत्वम् ।' pranava has a cosmic form as it happens to be the source or cause of all words. 'सर्वशब्द प्रकृतित्त्वात् वा सर्वरूपत्वम् । This kind of pranava has emerged from paramatman who is अमृतः । It manifested itself as greater than all Vedas - 'सर्वेभ्यः छन्दोभ्यः अधिकतया संबभूव प्रादुर्भूतः ।' This pranava is called Indra. मेधया means ज्ञानेन । स्पृणोतु - उज्जीवयतु । अमृतस्य धारणः means holder of paramatman. The idea is that there should persist the knowledge of Brahman at all times in my mind. 'सर्वदा ब्रह्मज्ञानमनुवर्ततां इत्यर्थः । विचर्षणं means bright with health and strength. 'बलारोग्यादिना कान्तिमत् भवतु ।' May my tongue always utter words about Brahman and become exceedingly sweet - 'ब्रह्मवदनशीलतया भोग्यतमाभवतु ।' May i listen extensively the shastra propounding Brahman. विश्रुतम् is Vedic usage. As the pranava is the word designating Brahman it is said to be the sheath of Brahman. This pranava is said to be covered by wisdom as this causes wisdom or as it is full with wisdom. Pranava is मेधाजनक and मेधा भरित । 'मेधाजनकतया तद्भरिततया वा मेधया छादितोऽसि ।' A prayer is offered to the pranava to act in such a way that the truths heard are not wiped out. 'श्रुतार्थो यथा अप्रमृष्ठो भवति तथा कुरु ।'

लक्ष्म्यादिप्रार्थना

'आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।'

'आ मा यन्तु ब्रह्मचारिणः स्वाहा । यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे । निभगाहं त्वयि मृजे स्वाहा । यथाऽपः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा पाहि प्र मा पद्यस्व ॥' ॥4॥

'(As you are) a producer and an increaser (of wealth) so, accomplishing for myself bark garment, clothes and cattle, food and drink always, produce for me wealth along with plenty of materials like animals, Svaha.'

May brahmacharins come to me from all quarters. Svaha. May I become famous among people. May I become the most praiseworthy among the wealthy. Svaha. O Bhaga, may I attain you. May you, such as you are, attain me.

May I become pure having entered into you who are of thousand forms. Svaha. Just as water flows down a slope, as months reach a man who has become old (by the passing of days) may brahmacharins come to me from all sides. Svaha. O Lord, you are very near to me. Protect me securely. Make me a surrenderer.

The mantras that are used for oblations for attainment of knowledge are given here. This is a mantra offering a prayer

to Goddess Lakshmi. As you endow and extend wealth, I pray that I may be granted bark garments and other clothes, cows and food and drink. श्रियम् आवह means 'bring me the wealth of the form of three Vedas" as declared in the statement 'That is the immortal wealth of the virtuous' 'सा हि श्रीरमृता सताम् । इति त्रयीलक्षणां श्रियं आवह' लोमशां-बहुलां । 'Bring me this wealth along with plenty of materials such as animals and others that are useful for performance of sacrifices.' The sentence concludes in 'स्वाहा' as this is a means to oblation. ब्रह्मचारिणः means those that are worthy of learning Brahmavidya and those who are observing the vows of celibacy. This is a prayer for getting agreeable students. वस्यसः - वसीयसः मध्ये वसुमत्तराणां श्रेष्ठो भूयासम् इत्यर्थः । भग is a nominative of address to wealth and others. प्रविशानि in this context tmeans प्राप्नवानि । सहस्रशाखे means ऐश्वर्यवीर्याद्यनन्तविधायुक्ते त्वयि । निमृजे means शुद्धो भवानि । अहर्जरः means an old man. One who has become old by the passage of days is an अहर्जरः । 'अहोभिः जरा यस्य स पुरुषः अहर्जरः । यस्य कालेन जरा भवति न व्याध्यादिना स अहर्जरः । वृध्द इति यावत् ।' अहर्जर may also mean samvatsara or year or the Sun. 'अहानि जीर्यन्ति यत्र इति।' प्रतिवेश means - "you are near" - सन्निहितोऽसीत्यर्थः । प्रपद्यस्व - अन्तर्भावितण्यर्थोऽयपदिः । प्रपन्नं मां कुरु इत्यर्थः ।

व्याहृत्युपासनम्

'भूर्भुवस्सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मै तां चतुर्थीम् । माहाचमस्य प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः ।

मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूँषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ।'

'Bhuh, Bhuvah, Suvah-These three are verily the wyahrtis. Of them the fourth one-Mahachamasya knew. That is Mahas. That is Brahman. He is the self. The other deities are the limbs. Bhuh is indeed this world. Bhuvah is the intermediary region. Suvah is the other world. Mahah is the Sun. All the worlds prosper, indeed, through the Sun.

Bhuh is indeed fire. Bhuvah is the air. Suvah is the Sun. Mahah is the moon. Through the moon, indeed, all the luminaries prosper. Bhuh is, indeed, the Riks. Bhuvah is the samans. Suvah is the yajus. Mahah is Brahman. All the Vedas flourish through Brahman. Bhuh is indeed the prana. Bhuvah is the apana. Suvah is the Vyana. Mahah is food. All pranas flourish, indeed, through food. These are the four that are fourfold. The Vyahrtis are four groups of four each. He who knows these knows Brahman. All gods bring articles of worship unto him.'

The meditation upon Vyahrtis is taught here. This meditation is an anga or accessory to the meditation upon the Supreme which will be taught further. वक्ष्यमाणपरविद्याङ्गभूतव्याहृत्युपासनं उपदिश्यते ।' In addition to the three Vyahritis the fourth Vyahriti is stated by the sage Mahachamasya. The one named by mahah is infinitely great and it alone is called by the names Brahman and atman. Other gods are Its limbs. That is to say that they are bodies of that atman. So others are not designated as mahas. इतरदेवास्तु तदङ्गभूताः - तस्यात्मनः

शरीरभूताः । The real meaning of Mahas is thus taught and four modes of meditation are further described in respect of the four Vyahritis. One should have the view of भूलोक, अन्तरिक्ष, स्वर्गलोक and आदित्य in the four Vyahritis भूः, भुवः, सुवः and महः respectively. महीयन्ते means gain worship. The derivation of the word महः is to be known as 'महीयन्ते पूज्यन्ते अनेन इति महः ।' All the four vyahritis are associated with four modes of upasanas. Everyone of these Vyahritis is of four kinds as expounded here. So there will be in all sixteen Vyahritis. The fruit of this understanding is described to the end तद्वेदनात् ब्रह्मविद्या निष्पद्यते । सर्वे च देवाः पूजां कुर्वन्ति इत्यर्थः ।

परविद्या

स एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः।'

"In the space that is within the heart is this golden hued immortal self who is graspable by the pure mind.'

Having taught the accessories the sacred text teaches here the meditation upon the Supreme. He is graspable in the ether within the heart, by the pure mind. अमृतः means असंसारी । He is residing with a beautiful form in the space within the heart. The idea is that He is to be meditated upon.

अर्चिरादिगतिपूर्वकफलप्राप्तिः

अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाश शरीरं ब्रह्म । सत्यात्मप्राणारामं मन आनन्दम् । शान्तिसमृध्दममृतम् । इति प्राचीन योग्योपास्व । ॥5॥

'This which hangs down like a teat between the palates, that is the outgoing path of the Jiva for whom glory of liberation is imminent. There this Lord who is the abode of Brahma and Rudra is residing. Separating the skulls he passes out and will be established in Agni by Bhuh on which he was meditating upon. He will be established in Vayu by the Vyahriti Bhuvah. He will be established in Aditya by Suvah. He becomes established in Brahman by Mahah. He attains sovereignty. He attains lordship over mind. He becomes ruler of speech and the ruler of eyes. He becomes the ruler of ears and the ruler of knowledge. After he has become all this, this happens - He becomes one in whom the nature of Brahman manifests and he gets a divine body shining out in all directions. The Paramatman, who is very dear, like life, to the eternal and liberated souls, becomes an object of all kinds of enjoyment to him. His joy becomes realised by his mere will. He will be having in full measure eternal peace. He will be freed from migration. (He becomes endowed with this nature of Brahman). Thus, O prachinayogya, you worship.

The path of Archiradi is pointed out in this passage. तालुके जिह्वायां, अन्तरेण मध्ये गोस्तन इव यः अवलम्बते - That which is hanging down on the tongue in the middle like teat. Indrasya means of the Jivatman who is the knower of Brahman and who is about to gain the glory of liberation - सन्निहितमुक्तैश्वर्यस्य जीवस्य । Yonih is the outgoing path, यत्र means in which path केशान्तो विवर्तते - The Lord of Brahma and Rudra is residing as the object of attainment. कः means Brahma ईशः means Rudra अन्तः means the limit. That means the cause, destroyer and abode. Such Bhagavan is residing thereas the

prapya. 'क इति ब्रह्मणो नाम ईशोऽहं सर्वदेहिनाम्' इति केशवशब्दनिरुक्तौ तथा वर्णनात् । तयोः अन्तः अवधिभूतः, कारणमिति यावत् । संहर्ता । स्थानभूत इति वा । This passage may be explained in another way also. अन्तरेण तालुके means between the upper and lower palate ie. "even below them" is the meaning. That which is hanging down like a teat is signifying the lotus of the heart as pointed out in 'संततं सिराभिस्तु लम्बत्याकोशसन्निभम्' That is the yonih or residing place of paramatman, where this subtle Jivatman is like the tip of a hair as declared by the scripture 'हृदि ह्ययमात्मा ।' At the time of departure from the body he goes out breaking open the skulls and he will be placed in the world of Agni by the Vyahrthi भूः which was meditated upon by him. The meaning is that he will be taken to Agniloka by the Vyahrithi Bhuh. Though every one going through Archiradi attains Agniloka, the one who meditates upon the Vyahrithi भूः will stay there for some time on account of the glory of such meditation. 'यद्यपि सर्वस्य अर्चिरादिमार्गगन्तुः अग्निलोकप्राप्तिरस्ति तथापि भूरादिव्याहृत्युपास्तिमहिम्ना कश्चित् कालं तत्र तिष्ठति इत्यर्थः' । Svarajyam means being freed from bonds of Karma - अकर्मवश्यत्वम् । Vijnanapatih means that he can bring forth all indriyas at his own will or it may mean that he can gain knowledge independent of the indriyas स्वसङ्कल्पनिष्पाद्यसर्वेन्द्रियः or करणनिरपेक्षज्ञानः । After this has happened he will be endowed with a cellestial body which will be shining out in all directions. The nature of Brahman manifests in him 'आविर्भूतब्रह्मरूपं भवति ।' He becomes सत्यात्मप्राणारामं मन आनन्दम् । Satya signifies the fact of एकरूपता or being of the same form. The Nityas and Muktas are Satyatmans and for them the paramatman is very dear like prana. That Satyatmaprana or paramatman alone becomes 'आरामः or सर्वविधभोग्यभूतः' or an object of all kinds of enjoyment to such a person. 'सततैकरूपतया सत्यानां नित्य मुक्तानां आत्मनां प्राणवत् परमप्रेमास्पदभूतो यः परमात्मा स एव आरामः सर्वविधभोग्यभूतो यस्य ।'

His bliss is actualised by his mere will and so he is मन आनन्दम् । He will be having eternal peace - आत्यन्तिकशान्तियुक्तम् । अमृतम् means असंसारी । He will no more be migrating. He becomes such a Brahman - एतादृशं ब्रह्म भवतीति पूर्वेणान्वयः ।

'पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानस्समानः । चक्षुःश्रोत्रं मनो वाक् त्वक् । चर्म मांसँ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तँ वा इदं सर्वं । पाङ्क्तेनैव पाङ्क्तँ स्पृणोतीति ॥ ॥7॥

'The Earth, Sky, Heaven, the main directions and the intermediary directions; the fire, air, Sun, the moon and the stars; water, herbs, trees, ether and the atman; These relate to the natural factors; now follow the ones related to the body; prana, vyana, apana, udana and samana; the eye, the ear, the mind, speech and the sense of touch; the skin, flesh, muscles, bone and marrow. Having declared thus about these the sage said, "All this is constituting of the five factors. Meditating upon these fivefold ones one protects the world."

Among the elements there are three groups of five. The group of five beginning with the Earth is one. The second group of five begins with fire and the third group of five begins with water. These three groups are related to the natural factors. The three groups of five each, related to the body are (1) The group beginning with prana, (2) The group beginning with the eye and (3) the group beginning with skin. These six groups are पाङ्क्त s as they are each constituted of five numbers. एवं षट् पञ्चकान्यपि पञ्चाक्षरा पङ्क्तिः इति पञ्चत्वसंख्यायुक्ततया पाङ्क्तानि । Meditating upon these six groups of

five each as associated with the छन्दस् namely 'पाङ्क्तिं one will protect the universe. 'पाङ्क्तं स्पृणोति' means protects the universe. पाङ्क्तं is the universe as it is constituted of the five elements. स्पृणोति means पालयति । This means such a person gains sovereignty over that. This is declared by some sage as regards the six groups of five factors each.

प्रणव प्रशंसा

ओमिति ब्रह्म । ओमितीदगँ सर्वम् । ओमित्येतदनुकृति ह स्म वा अप्योश्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओगँशोमिति शस्त्राणि शगँसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ।' ॥8॥

'Om is Brahman. All this is Om. Om is very well known as a word of imitation (of the form of अनुज्ञा permission for all commands and prohibitions). They make them recite to the gods with the words 'Oshravaya'. They sing samans commencing with 'Om.' Saying the words 'Om shom' they recite the shastras. The Adhvaryu utters the encouraging word Om. The Brahma gives approval with the word Om. The sacrificer permits the performance of Agnihotra with Om. A Brahmana, when about to recite the Vedas says 'Om' with the idea 'May I attain Brahman'. He verily attains Brahman.

The Pranava or Omkara is praised in this passage. Pranava is verily Brahman because it is the symbol of Brahman and it is the sadhana with which Brahman is meditated upon ब्रह्मप्रतीकत्वात् तद्ध्यानसाधनत्वाच्च प्रणवो ब्रह्मैव । It is the self of all as Brahman which it signifies is the self of all. All statements of injunctions and prohibitions are accorded permission with "Om" alone. This is very

well known. The terms 'ह', 'स्म', 'वै', point out this fact. The udgatr priests sing samans, making a commencement with "Om" alone. The Hothr priests also pray to gods, beginning their invocations with Om alone. शस्त्र is described as 'अप्रगीतमन्त्रसाध्यगुणिनिष्ठगुणाभिधानम्'. When the Hothr priests invoke the gods the adhvaryu priests approve every Rik with "Om" alone. The encouraging words are - 'ओथामोद इव'. This is uttered by the adhvaryu at the end of the half of the Rik. ओ is an address to the hothr. अथ after the prayer is offered with half of the Rik. मोद इव means 'हर्ष इव' or as if there is delight. इव is used here to point out that fullness of joy will be there when the Rik is fully recited. The priest Brahma also gives his approval with "Om" alone. In Agnihotra the yajamana or the sacrificer utters "Om" as ओं उन्नय and accords approval. उन्नय means pour milk and others from the vessel of milk and others to the vessel of Agnihotra oblation. अग्निहोत्रहवण्यारव्ये पात्रे क्षीरादिपात्रात् होमार्थं क्षीरादि स्रवेण उन्नय' । Though 'प्रवक्ष्यन्' means 'अध्यापनं करिष्यन्' here it may be taken to mean 'अध्ययनं करिष्यन्' because there is a mention of the term 'उपाप्नवानि' which refers to the student. The student begins his study of the Veda with "Om", with the idea that he should attain the lore of the Veda and it is seen that he gains it thus. ब्रह्म here signifies Veda.

स्वध्यायप्रवचनादिविद्याङ्गकर्म

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रंच स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति

सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धितपस्तद्धि तपः ॥ 9

'Righteousness and learning and teaching (are to be practised). Truth and learning and teaching. Austerities and learning and teaching. Control of the external sense organs and learning and teaching. Control of the internal sense organs and learning and teaching. The fires and learning and teaching. The Agnihotra and learning and teaching. Guests and learning and teaching. Rites for the manes and learning and teaching. Children and learning and teaching. Procreation and learning and teaching. Grandson and learning and teaching. Truth (is the foremost) thinks the son of Rathithara, whose words are true. Austerity is the foremost, thinks Paurushisti, who is ever engaged in austerity. Learning and teaching alone, (are foremost) thinks Naka Maudgalya. For that is verily austerity; for that is verily austerity.'

These are karmas that are to be practised as accessories to Brahma vidya. Ritam means word of truth and satyam means to see all alike. 'ऋतं तु सूनृता वाणी सत्यं तु समदर्शनम् ।' Svadhyaya is study of the Veda and pravachana is teaching the Veda. These are to be practised throughout. Tapas is austerity of the form of mortification of the flesh - कायशोषणम् । Agnayah here means the fires such as गार्हपत्य and others. Agnihotram indicates that the nitya karmas are to he practised regularly. मानुषं means the ceremonies performed for the gratification of the dead मृतमनुष्योद्देशेन अनुष्ठीयमानं श्राध्दादिकं ।' It may mean the worship of the Lord which is stated to be the celebration dharma of a human being. नृणामयं परोधर्मः सर्वेषां समुदाहृतः' । त्रिंशल्लक्षणवान् साक्षात् सर्वात्मा येन तुष्यति ॥ इत्युक्त भगवदाराधनं वा ।' The son of Rathithara considers that the word of truth alone is most important and not learning and teaching. सत्यं वच एव प्रधानम्, स्वाध्यायप्रवचने न प्रधाने इति मन्यते ।' Paurushishti who is ever engaged in tapas considers that Tapas alone is important and there is no purpose served by learning and teaching. 'तप एव प्रधानम्, स्वध्यायप्रवचनाभ्यां न प्रयोजनं इति मन्यते ।' The sage Naka Maudgalya considers that learning and teaching alone are most important as that itself is the supreme penance.

This passage ordains that learning and teaching should be combined with everyone of these virtues. Rathithara is of the opinion that Satya should be combined with all. Paurushisti thinks that Tapas should be combined with all. Naka who knows the truth as it is, ordains that Svadhyaya and pravachana are to be combined with everyone of these for that itself is truth and penance.

विद्याङ्गमन्त्रः

'अहंवृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोऽक्षितः । इति त्रिशङ्को र्वेदानुवचनम्।'

'I am the destroyer of the tree of ahamkara. Like the ridge of the mountain. I am endowed with fame. Being the most purified I am an object of enjoyment like nectar to Paramatman the possessor of food. I am His effulgent wealth. I am having a fine intellect and I am freed from migration and I am undecaying. This is the statement visualised by Thrishanku.

This is the mantra to be repeated as an accessory to upasana upon the Lord. अहंवृक्ष is one word and signifies the tree of 'ahamkara' or the idea of the self in the body. रेरिवा means destroyer. The subject and the verb 'अहमस्मि' are undestood. The meaning is that I have discarded the idea of the self in the body. 'निरस्तसमस्त देहात्माभिमानः इत्यर्थः ।' The word 'कीर्तिः' signifies the possessor of fame. The

meaning is "I am having fame on account of praiseworthy virtues just like the ridge of the mountain like Meru" ‘मेर्वादिगिरिपृष्ठवत् श्लाघ्यगुणशालितया कीर्तिमानस्मि’ ऊर्ध्वपवित्रः *means* सर्वोत्तर पवित्रः । ‘वाजिनि स्वमृतमिव अस्मि’ *is the prose order* वाजिनि *means in paramatman who is the sarvasheshin.* स्वमृतमस्मि *means* ‘अतिशयेन भोग्यमस्मि ।’ *I am an object of enjoyment for paramatman. That means I am the object of his love -* ‘तत्प्रीतिविषयोऽस्मीत्यर्थः ।’ द्रविणम् *means wealth.* सवर्चसं *means effulgent. I am the effulgent wealth of paramatman. The meaning is* ‘भोगोपकरणमस्मि’ *- I am the instrument of his enjoyment.* सुमेधाः *means having good intellect and it is so on account of the firm knowledge of subservience to the Lord -* भगवच्छेषत्वज्ञानदार्ढ्यात् । अमृतः - असंसारी । अक्षित *means undecaying* अक्षयः । *One who is without any modification. This is the mantra seen by the sage Thrishanku.*

अन्तेवास्यनुशासनम्

‘वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय प्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवोभव । पितृदेवो भव । आचार्य देवो भव । अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकगं् सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयासने न प्रश्वसितव्यम् । श्रध्दया देयम् । अश्रध्दया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा

स्यात् । ये तत्र ब्राह्मणा - स्संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्यारव्यातेषु । ये तत्र ब्राह्मणास्संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ।

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमुचैतदुपास्यम् ॥ **11**

'Having taught the Veda, the teacher should instruct the disciple thus; Speak the truth. Practise righteousness. Make no mistake about study of the Veda. Having offered the preceptor the desired wealth, do not cut off the line of progeny. You should not be inadvertent about the truth. There should be no faltering from Dharma. There should not be any inadvertence regarding the performance of auspicious deeds. You should not be indifferent towards activities for wealth. You should not be careless regarding the learning and teaching of the Veda. You should not be inadvertent about your duties towards the Gods and the manes. Be one for whom the mother is a Goddess. Be one for whom the father is a God. Let your teacher be a God unto you. Let your guest be a God unto you.

Actions that are free from blemish are to be resorted to, but not the others. Those actions of ours that are good are to be followed by you, but not the others. You should not sit as an equal along with brahmins who are more celebrated than yourself and myself. You should offer with faith. You should offer without attachment. You should offer with a cheerful mind. You should offer with fear. You should offer with a will. Should you have any doubt with regard to duties or customs, you should act in those matters just as the brahmins that happen to be there and who are adept deliberators, who are devoted to the shastras, and who are also adepts in worldly behaviour,

who are divested of anger and others and who are desirous of dharma - do. Then in respect of those people who are charged with some guilt you should behave in the same way as brahmins who may happen to be there, and who are adept thinkers, who are devoted to the shastras and who are also adepts in worldly behaviour, who are divested of anger and others and who are desirous of dharma - do.

This is the command and this is the instruction. This is the secret teaching of the Veda. This is the command that the teacher should impart to the disciple. Thus should it be practised. Thus alone should one meditate.'

After teaching the Veda to the disciple the teacher should give him this post-instruction. There should be no inadvertence in the study of the Veda. 'प्रजातन्तुं मा व्यवच्छेत्सीः' - After having offered the fees to the preceptor you must become a householder by marrying a wife so that there should not be any break in the line of progeny. कुशलं means auspicious deeds like worship of Gods etc., 'देवार्चनादिमङ्गलाचरणम्' । भूत्यै means ऐश्वर्याय । For acquisition of wealth - "ऐश्वर्यस्य सर्व श्रेयस्साधनत्वात् ' । Worship your mother as you worship god. 'यानि अनवद्यानि कर्माणि' Even amongst the behaviours of the शिष्टs only those virtuous deeds that are not opposed to the teaching of the Vedas and the smrithis are to be followed and not others - 'न लोभादिमूलचरितानि' । One should not sit as an equal along with brahmins who are more celebrated than oneself 'स्वापेक्षया श्रेष्ठानां ब्राह्मणानां शय्यासनेषु समानतया न विश्रमणीयम् ।' श्रिया देयम् - श्रीः means मुखशोभा । अविषण्णवदनेन देयमित्यर्थः । The fear here is about the fault that would happen if it is not properly given. संवित् means सङ्कल्पः । संमर्शिनः means विचार कुशलाः । युक्ताः signifies those who are wellversed in the Vedas and the shastras 'वेदशास्त्रेषु अभियुक्ताः । आयुक्ताः - आसमन्तात् युक्ताः । That means being adept in even worldly activities. अलूक्षाः means अरूक्षाः This means those who are without क्रोध, लोभ and others. This is the आदेश or command that is similar to the command of a sovereign. उपदेशः signifies that these are the words of a well wisher such as father and others - पित्रादिहितैषिवचनम् । उपनिषत् means रहस्योपदेश or secret teaching.

उपसंहार शान्तिपाठः

शं नो मित्रश्शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ॥ 12

'May Mitra and Varuna be blissful to us. May Aryaman be blissful to us. May Indra and Brhaspathi be blissful to us. May Vishnu of vast strides be blissful to us. Salutation to Brahman. Salutation to you, O Vayu. You alone are Brahman Immediate. I spoke of you as Brahman immediate. I spoke of you as Rita. I spoke of you as truth. That Brahman protected me. That protected the Teacher. That protected me. That protected the teacher. Om peace; peace; peace.

The Santimantra to be recited after concluding the study of the Upanishad is given here.

'आनन्दवल्ली'

गुरुशिष्यसङ्कल्पः

'सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ।'

'May the mantra (that is studied) protect us both together. May it protect both of us together. May we both gain power. Let the study of both of us be powerful. May we not hate each other. Om, may there by peace, may there be peace, may there be peace.'

May the mantra that is studied save both of us namely the preceptor and the disciple. The idea is that there may not be any fault in respect of any one of us. The same thing is prayed in the next prayer also. भुनक्तु means पालयतु । Power or वीर्य is of the form of ability to get the respective fruits of mantras that have been studied. May we not hate each other means may we have affection for each other. 'परस्परानुरक्तौ स्याव इत्यर्थः।' In the event of cavil in respect of any one of the two, the mantra that is studied becomes powerless. Peace is invoked so that other faults may be remedied.

आनन्दमयविद्या

'ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति' ।

'The knower (meditator) of Brahman attains the Highest. This Rik is uttered about that Brahman. Brahman is true, conscious and infinite. He who knows Brahman hidden in the cavity of the heart, enjoys in the supreme abode all the auspicious qualities of Brahman along with the all-knowing Brahman'.

The Anandavalli which expounds the nature of the supreme Reality, the goal and the way, is introduced with the words "the knower of Brahman attains the Highest". Brahmavid means one who meditates upon Brahman which is infinitely great by its nature and also on account of its qualities. The Highest is again that

Supreme Brahman Itself. Such an upasaka attains the Highest Brahman is the meaning. 'निरतिशयबृहत्त्वाश्रयवस्तूपासकः सर्वेभ्यः उत्कृष्टं ब्रह्म प्राप्नोतीत्यर्थः ।' The word वित् signifies उपासन as the terms वेदन, उपासन and others are synonymous. The "prapya" or the object of attainment is the "Upasya" or the object of meditation and so, as Brahman is declared to be the object of attainment that alone is the object of meditation also. 'तत्क्रतुन्यायेन प्राप्यस्यैवोपास्यत्वात् 'ब्रह्मविदाप्नोति परम्' इति परस्य ब्रह्मणः प्राप्यत्व कथनात् तस्यैवोपास्यत्वम् इति द्रष्टव्यम् ।' Four things are mentioned here as follows - ब्रह्म, तद्वेदनं, प्राप्तिः and प्राप्यम् - (1) किं तत् ब्रह्म ? What is that Brahman ? (2) कीदृशं तद्वेदनम् ? of what nature is the meditation upon Brahman ? (3) कीदृशी प्राप्तिः ? of what nature is Its attainment ? and (4) कीदृशं च प्राप्यम् ? of what nature is the object of attainment ? तत् अभि एषा उक्ता' - This Rik is uttered by the अध्येतृs as regards that Brahman. This mantra explains clearly the meaning of the Brahmana passage. 'ब्राह्मणोक्तस्य अर्थस्य वैशद्यमनेन मन्त्रेण क्रियते ।' It is thus explained under the sutra 1-1-16 by the Bhashyakara. The exclusive nature of Brahman which is described as the cause of origination and others of this universe is expounded by the passage 'सत्यं ज्ञानं अनन्तं ब्रह्म' । The term 'सत्यं' declares that Brahman possesses absolutely non-conditioned existence. By this non-sentient matter subjected to change and the individual souls associated with that matter are eliminated. They are never having non-conditioned existence as they are subjected to different states having different names. The term ज्ञानं signifies the characteristic of consciousness which is even without any contraction. By this the liberated souls whose knowledge was once contracted have been eliminated. The term 'अनन्तं' denotes the nature of being without any limitation of place, time or substance. As Brahman's nature is Saguna infinity belongs both to the nature and the gunas. By this, the nityas, who are distinct from the two categories of individual souls already excluded, and who are सातिशयस्वरूपs and

सातिशयस्वगुणs are excluded because the attributes are eliminative in character. Thus has this passage been expounded by the Bhashyakara under the Sutra 1-1-2.

Meaning of ज्ञानं

What does the term ज्ञानं signify ? Does it point out that Brahman is of the nature of consciousness ? or does it refer to consciousness as an attribute ? The term jnanam signifies both. The fact of स्वप्रकाशत्व is the प्रवृत्तिनिमित्त and as it is not limited, both ज्ञानत्व and ज्ञानाश्रयत्व are here established by the term ज्ञानम्, even as the term Brahman connotes greatness by nature and also greatness on account of attributes. 'तत्र ज्ञानत्वाश्रयत्वमसंकोचात् स्वरूपतो गुणतश्च सिध्यति । ब्रह्मशब्दात् प्रतीयमानं बृहत्त्वं यथा स्वरूपतो गुणतश्च सिध्यति तद्वत् इति व्यासार्यैः उक्तम् ' । The meaning that is signified by ज्ञानं is ज्ञानगुणकत्व as the word has अन्तोदात्त and as it belongs to अर्शआद्यजन्त group. From other scriptures we come to know that the supreme Brahman is also of the essential nature of consciousness. 'प्रज्ञान घन एवानन्दमयः', 'नित्य विज्ञानम्' are such texts. Brahman is therefore known to be also of the nature of consciousness 'नित्य विज्ञानम् इति श्रुत्यन्तरात् ब्रह्मणो ज्ञानस्वरूपमप्यस्तीति द्रष्टव्यम् ।'

Meaning of अनन्तं

The word 'अनन्तं' signifies that it is not limited spacially, temporally or with reference to a substance. "This is here, not elsewhere" is the form of देशपरिच्छेद । "It is now, not at any other time" is the form of कालपरिच्छेद । "This is not this" is वस्तुपरिच्छेद । Brahman is free from all these limitations. It has सर्ववस्तुसामानाधिकरण्यार्हत्व and so is without any limitation related to the substance. This non-limited nature in respect of substances may also mean infinite excellence of the qualities on account of which It is without an equal or a superior. The meaning of the word अनन्तं may also mean the infinite nature of Its auspicious qualities as pointed out in, 'नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमुच्यते ' ।

Explanation of the Brahmana by the mantra

The terms 'सत्यं ज्ञानं अनन्तं' explains the meaning of the term 'ब्रह्म' in the passage 'ब्रह्मविदाप्नोति परम् ।' "That which is hidden in the cave of the heart" explains the meaning of the term वित् । The meaning of आप्नोति is expounded by the terms 'परमेव्योमन् सोऽश्नुते' । परमे व्योमन् means the Supreme Abode known as अप्राकृताकाश । The object of attainment is declared by the statement सर्वान् कामान् सह ब्रह्मणा विपश्चिता' in the mantra. कामान् means auspicious qualities. The liberated souls have no possibility of desiring for anything other than the auspicious qualities of the Lord on account of the fact of their aversion to all other objects. The term विपश्चित् signifies the Supreme paramatman distinguishing Him from the nityas and the muktas as He alone has infinite natural independent and never diminishing knowledge of all things. 'निरुपाधिक-अनन्याधीन-असङ्कुचित सर्वविषयक - ज्ञानवत्त्वं विपश्चित्त्वम् ' ।

Brahman and His qualities are both objects of enjoyment

The mantra declares 'ब्रह्मणा सह' to point out that, in the state of communion with Brahman, the auspicious qualities of Brahman are of greater significance, when compared with Brahman. The secondary importance of Brahman when compared with His auspicoius qualities may not be taken as a defect, as it culminates in the glorification of Brahman itself.

'परमात्मापेक्षयापि तत्कल्याणगुणानां भोग्यतातिशय प्रतिपादनस्य परमात्मातिशयपर्यवसायित्वेन एतादृश - अप्राधान्यस्य गुणत्वेन दोषत्वाभावात् ।'

The infinite enjoyable nature of the auspicious qualities of the Lord actually culminate in glorifying the infinite nature and so this kind of un-importance assigned to Brahman is only a merit as it is bereft of any defect. The example 'पयसा सह ओदनं भुङ्क्ते' is given to illustrate this point. There is भोग्यसाहित्य or 'togetherness of the object of enjoyment' and this is not a defect. The word 'सह' can be taken along with the term 'ब्रह्मणा' though it is in a different पाद as is required by the contextual meaning. ब्रह्मणा cannot any how signify 'Brahmabhutena'.

ब्रह्मकार्यजन्मक्रमः

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ।

'From that (Brahman) the atman of this nature, Ether was produced. From Ether was air born. Fire was born from air. From fire was water produced. From water came the Earth. From the Earth were herbs produced. From herbs was food produced. From food was the body produced'.

The infinite nature of Brahman of the form of being not limited as related to substance वस्त्वपरिच्छेदलक्षण आनन्त्यं - is here expounded through the fact of its being the cause of all and its being the inmost principle in all. तस्मात् here refers to ब्रह्म which is refered to in the passage 'ब्रह्मवित् आप्नोति परम् ।' एतस्मात् relates to that principle alone referred to subsequently in the mantra quoted, which describes its nature as 'सत्यं ज्ञानं अनन्तं' । So the meaning of this passage is "From this Atman which is referred to in the mantra and the Brahmana" - 'मन्त्रब्राह्मणोक्तादेतस्मादात्मनः' । As in the case of the chandogya text namely "That fire willed", "Those waters willed", here also the terms आकाश, वायु, अग्नि and others signify Paramatman alone having those respective entities as his body. This is ascertained in the section तेजोधिकरण (श्री भा 2-3-10) by the sutrakara. Purusha means body in this context.

अन्नमयपर्यायः

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 1

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नंब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।

That body, such as it is, is the product of the essence of food. Of that self (of the form of the body) this indeed is the head. This is the right side. This is the left side. This is the self (the chief part). This is the stabilising tail. Here is a verse pertaining to this.

All people that are on Earth are born from food. And they live on food. And in the end they merge into food. Food is verily the greatest of all creatures. Therefore it is called the

medicine for all. Those who have the idea of Brahman in food acquire all the food. Food is verily the greatest of all creatures. Therefore it is called the medicine for all. Beings are born of food. Those that are born grow by food. It is eaten and it eats the creatures. Therefore it is called food.'

The body is the product of the essence of food. As pointed out in Chandogya Upanishad (6-5-1) food that is eaten transforms itself in three forms and becomes the excreta, the flesh and the mind. The body is the result of the essence of the flesh and others produced from the essence of food that is digested by the gastric fire. तस्य इदमेवशिर: – देहरूपस्य पुरुषस्य प्रत्यक्षतो दृश्यमानमेव शिर: । The sides are the two hands. The middle part of the body below the neck and above the navel is the आत्मा or the prime part - 'धारकत्वेन प्रधानभूत: ' । The two feet seen below the navel are the support like the tail and so are the tail. All this description is for the sake of comprehending it easily. This verse which is in the form of a mantra is illustrative of that very idea contained in the Brahmana text.

All beings that exist on Earth are born from food alone. Food is ज्येष्ठम् or greatest on account of the fact that it is helpful to all beings सर्वभूतोपकारकत्वात् । That is the medicine for all for it cures diseases of the form of hunger and others.

The name औषधं given to food that is born of herbs, is explained by the Sruti as due to the fact of its being medicine. Those who have the idea of Brahman in अन्न will gain as much food as desired by them. 'अन्ने ब्रह्मदृष्टिं कुर्वन्तो यावदपेक्षितमन्नं प्राप्नुवन्ति ।' This is not अन्नशरीकब्रह्मोपासनं, because the petty fruit of attainment of food is described here and also because the context is of anandamayopasana. The similarity with Brahman is declared here, as it is the cause of having ब्रह्मदृष्टि in अन्नम्. Brahman also has the characteristic of सर्वभेषजत्व as it is the terminator of all diseases.

The fact of being the cause of birth and growth is also common to both Brahman and food जननवृध्दिहेतुत्व अन्नब्रह्मणो: समम् ' । The etymology of the word अन्नम् is shown as 'अद्यते अत्ति च भूतानि' । During lifetime it itself is eaten - जीवनदशायां स्वयं अद्यते । During the state of destruction food has the characteristic of संहर्तृत्व either due to non-availability or on account of adverse results as pointed out in the scripture - अन्नं मृत्युं तमु जीवातुमाहु: '

The earlier statement `आत्मन: आकाश: संभूत: ' affirms 1) That Brahman is the material cause of all entities beginning with आकाश and ending with the gross body formed from the essence of food and 2) That Brahman is the inner controller of all these entities.

प्राणमयपर्याय:

तस्माद्वा एतस्मादन्नरसमयात् । अन्योन्तर आत्मा प्राणमय: । तेनैष पूर्ण: । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविध: । तस्य प्राण एव शिर: । व्यानो दक्षिण: पक्ष: । अपान उत्तर: पक्ष: । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 2

प्राणं देवा अनुप्राणन्ति । मनुष्या: पशवश्च ये । प्राणो हि भूता-नामायु: । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायु: । तस्मात् सर्वायुषमुच्यत इति ।

'As compared with this self made of the essence of food there is another self, who is within the body but different from that, made of air or prana. This one is filled by that. This self also is of the human form. This also takes a human form in the same way as that annamaya takes. Prana is the head of

that. Vyana is the right side and the apana is the left side. Space is the middle part. The Earth is the stabilising tail. Pertaining to this there is this verse as follows.

The gods live depending on prana. All human beings and animals also do like wise. Prana is the life of all creatures. So it is called the life of all. Those who have the idea of Brahman in prana attain the full span of life. 'Prana is the life of all creatures and so it is called the life of all'.

It was declared that Brahman alone is the self as well as the material cause of आकाश and others including the gross body which is called अन्नमय । Who is that atman ? That is the anandamaya. To illustrate this truth the Upanishad first expounds those that are nearer to it as the atman, to lead one gradually to that most subtle Entity, the Atman. The analogy followed here is known as the स्थूलारुन्धती न्याय । Finding that it is improbable to show the subtle Arundhati star at the first instance itself, one points out to a bigger entity by the side of that Arundhati star as that itself. When that is firmly known the subtle star by its side which is the real Arundhati is next shown as "this alone is the Arundhati star'. The same method is adopted by the sruti. To lead the aspirant to the anandamaya ultimately, the sruti points out first the pranamaya which is within the gross body as the atman. अन्योऽन्तर आत्मा प्राणमयः - He alone that is within the body and different from the body and who is pranamaya is that atman who was declared as the cause and innerself of all. Bhagavan Ramanuja explains this under the sutra 'अन्वयादितिचेत् स्यात् अवधारणात्' (श्री. भा.3-3-17) as follows - 'first the idea of paramatman was related to pranamaya different from annamaya, and then to manomaya different from Pranamaya, and then to vijnanamaya that is different from manomaya and then to anandmaya. 'अन्नमयादन्तरे प्राणमये प्रथमं परमात्मबुद्धिरवतीर्ण, तदनन्तरञ्च प्राणमयादन्तरे मनोमये ततो विज्ञानमये तत आनन्दमये' । The suffix मयट् is in the sense of predominance. Prana has the fivefold functions and as

these are predominent in prana it is here called प्राणमय । The अन्नरसमय आत्मा is full with the pranamaya atma. The idea is that it is pervaded by prana - 'व्याप्त इति यावत्' । The entire body is verily pervaded by prana. This pranamaya also is of the form of a purusha and this is not to be thought of as actually having a head, hands and feet. It is only in a figuritive way that this is said following the description of the annamaya. 'तस्य अन्नमयस्य पुरुष-विधित्वं अनुकृत्य प्राणमयोऽपि पुरुषविधः इत्यर्थः' । So he is also पक्षविध having head, sides etc. आकाश आत्मा - Akasa is described as the आत्मा or the prime part as it is supporter of the prana, apana and others that are the modification of air. Akasa is said to be the supporter of Vayu as evidenced in the statement - यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्' । पृथिवी is the stabilising tail as आकाश is established in पृथिवी - 'पृथिव्यामाकाशस्य प्रतिष्ठितत्वात् तस्याः पुच्छत्वम्' ।

Gods, men and animals live dependent upon prana - 'प्राणाधीनजीवना इत्यर्थः' । Prana is said to be the life of all because life will be there so long as prana is in the body. Prana is of the form of inhaling and exhaling and is the cause of life thus. Those who have the idea of Brahman in prana will live their full span of life. 'एवंलक्षणे प्राणे ब्रह्मबुद्धिं कुर्वन्त सर्वमायुः प्रान्पुवन्तीत्यर्थः' ।

मनोमयपर्यायः

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 3

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

He who is the self of the preceding one (annamaya) is alone the self related to the body of this (pranamaya) also. As compared with this pranamaya there is another self constituted by the mind. By that one this one is filled up. This self also is of the human form. This also takes a human form in the same way as that pranamaya takes. Of this mind the yajus is the head. The Riks are the right side and the Samans are the left side. The imperatives (or the secret commandments) are the trunk. The Atharvangiras are the stabilising tail. Pertaining to this here is a verse-

'One does not fear at any time having come to know the bliss of Brahman, from which bliss words turn back along with the mind, without reaching its end.'

Having introduced the idea that pranamaya is the self of all things beginning with आकाश and inclusive of annamaya, now that is controverted. He that is the self of Annamaya is the same that is the self of even the pranamaya. शरीर: means related to the body. 'शरीरप्रतिसंबन्धी आत्मा' By this the illusion that the word atman means 'svarupa' is negated. स्वरूपार्थभ्रान्तिर्व्युदस्ता । So annamaya and pranamaya have the same principles as their atman. Pranamaya is not the atman of annamaya. Then who is the principle that is the self of annamaya and pranamaya ? The other one manomaya is now introduced. Here the suffix मयट् is the sense of prachuryartha or sense of abundance. The function of the mind is in abundance in the fourfold function of मनस् , बुद्धि, अहङ्कार and chitta. Of that अन्तःकरण, the function of the mind related to the origination of knowledge of the subject of the yajurveda is the head. 'यजुर्वेदविषयज्ञान जनकमनो व्यापारः शिरः इत्यर्थः' । It must be explained thus because the main theme of Yajurveda is not related to the mind and so the metaphorical description of Yajurveda as the head becomes inapt.

आदेश आत्मा The secret commandment of the form of "Do this", "Do not do this", is adesa. The function of the अन्तःकरण based on the knowledge born of such imperatives is called by the word आदेश. The mantras seen by अथर्व and अंगीरस् are like the tail being the cause of stability. Even here it is related to the function of the mind caused by the knowledge of those mantras.

The Bliss of Brahman is visible to the pure mind and so it is knowable, as expounded in the statements 'मनसा तु विशुध्देन', 'दृश्यतेत्वग्र्यया बुध्दया' and others. वाक् and मनस् turn back being unable to go the end of that bliss of Brahman as that is infinite - 'वाङ्मनसे इयत्तालक्षणं पारमप्राप्य निवर्तेते ब्रह्मानन्दात्' ।

विज्ञानमयपर्यायः

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् मनो मयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रध्दैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 4

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान् कामान् समश्नुत इति ।

He who is the self of the preceding one (pranamaya) is the self related to the body that manomaya also. As compared with this manomaya there is another self who is of the form of consciousness. By that one this is filled up. This self is also verily of the human form. This also takes a human form as that manomaya takes. Of him faith is verily the head.

Righteousness is the right side. Truth is the left side. Yoga is the trunk. Mahas is the stabilising tail. There is this verse pertaining to this -

Knowledge (Jivatman) performs the sacrifice and also executes duties. All the gods meditate upon vijnana (Jivatman) which is greater than Brahma (matter). If one knows Brahman of the form of the Jivatman and if one does not err about it (the Jivatman), abandoning all sins even while he has the body, he enjoys all desires.

He who is the self of pranamaya is the self of manomaya also. It amounts to saying that the one and the same principle is the self of annamaya, pranamaya and manomaya. Who is he ? He is vijnanamaya. Vijnanamaya means the Jivatman and not mere knowledge as the suffix मयट् makes out that it is different from mere vijnana. The terms श्रध्दा, ऋत and सत्य are all signifying particular forms of knowledge - ज्ञानविशेषणपरा: / The particular knowledge that is ordained in the scriptural statement - 'ब्रह्मणेत्वा महस आत्मानं युञ्जीत' is pointed out by the term "Yoga". मह: has the ability to controvert the obstacles to Yoga and that is the stabilising पुच्छ or tail. श्रद्धा and others mentioned here are well known as the virtues of the atman and the essential nature of the atman alone characterised by the respective ones are expounded here as the head, sides, trunk and tail. So there is no contradiction to the statement that the parts or अवयवs that are non-different from itself are described as head, sides etc according to this context here. 'स्वस्मात् अनतिरित्तैः स्वावयवैः शिरः पक्षपुच्छादिरूपणपरत्वात् प्रकरणस्य इति भाष्यस्य न विरोधः /

Here, Jivatman who is designated as vijnanamaya is called vijnana because of the self - effulgent nature of the atman and also because of the fact that the jivatman is to be signified by knowledge alone. If, on the other hand it is taken to mean mere consciousness

then it becomes incompatable with the descritpion of performance of karmas secular and Vedic. In the scriptural statement of the kanva text 'यो विज्ञाने तिष्ठन्' Vijnana stands for the Atman. All gods meditate upon the जीवस्वरूप alone which is greater than non-sentient matter as propounded in the prajapatividya.

If one knows, and meditates upon jivatman as Brahman and if he does not err till the time of his last memory, then he enjoys all desires even while residing in the body, as the accumulated sins get destroyed and the subsequent sins do not taint.

This may be of the form of दृष्टिविधि as prescribed in the previous cycles. Then he gains the benefits like ऐश्वर्य and कैवल्यम् / And if this is taken as meditation upon Paramatman who is the self of the individual self as prescribed in the sutra 'आत्मेति तूपगच्छन्ति, (श्री. भा. 4-1-3) the result that is gained is moksha itself as signified by the reference to the destruction and non-tainting of previous and subsequent sins.

आनन्दमय पर्यायः

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् विज्ञान मयात् । अन्योन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ 5

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

He who is the self of the preceding one (manomaya) is the self related to the body of the vijnanamaya also. As compared with this vijnanamaya there is another self who is

constituted by bliss. By that one this is filled up. This self also is verily of the human form. This also takes a human form as that vijnanamaya takes. Of him joy is verily the head. Happiness is the right side. Enjoyment is the left side. Bliss is the trunk. Brahman is the stabilising tail. There is a verse as related to this. If one knows that Brahman is not, he himself becomes non-existent. If any one knows that Brahman does exist, then they think that he is existing on account of that.

He who is the self of the preceding one (Vijnanamaya) is verily the self of this also (Anandamaya).

प्रिवयम् इष्टवस्तुदर्शनजन्यं सुखम् । The happiness caused by the vision of the desired object. तल्लाभजन्यं सुखं मोदः Moda is the joy caused by the attainment of that. लब्धस्योपयोगजन्यं सुखं प्रमोदः - Pramoda is the delight caused by the experience of that gained thus. सुखातिशयः आनन्दः - Ananda is the greatness of that joy. It may be asked how the one and the same आनन्द is described as the tail or the trunk, as there is no difference between ananda and Brahman. The same Brahman is described as assuming the form of the tail in the form of Brahman, and in the form of ananda it is described as the trunk - एकस्यैव ब्रह्मणः ब्रह्मत्ववेषेण पुच्छत्वम्, आनन्दत्ववेषेण आत्मशब्दितमध्यकायत्वम् इत्युपपत्तेः । Brahman which is of the essential nature of ananda is here described as the sides, the head and the tail with the words priya, moda, pramoda and others.

The verse quoted here relates to the आनन्दमय characterised by the Puchha and never to the mere Puchha, in the samy way as the verses quoted in the earlier four series are seen to relate to the अन्नमय, प्राणमय, मनोमय and विज्ञानमय comprising of their puchhas also. The term Brahma therefore, signifies आनन्दमय alone. पूर्वेषु चतुर्षु पर्यायेषु उदाहृतानां श्लोकानां पुच्छवद्विषयत्वदर्शनात् अयमपि श्लोकः पुच्छवदानन्दमयविषयक एव । नतु 'ब्रह्म पुच्छम्' इति निर्दिष्टतदेकदेशविषयः ।

So knowledge of the existence of the Anandamaya leads to liberation where as the absence of such knowledge leads to samsara.

Has this Brahman of the form of Anandamaya an atman which is different from the one which was declared as the innerself of the annamya, pranamaya, manomaya, and the vijnanamaya ? This doubt is dispelled and it is declared that Itself is the Atman Itself. The very same one and non-second Anandamaya that is the self of annamaya, pranamaya, manomaya and vijnanamaya is the self of Itself. It is not having another self as Its self. विज्ञानमयान्तस्य पदार्थस्य आत्मभूत एव आन्दमयस्यात्मा इत्यर्थः । ततश्च अनन्यात्मकत्वमुक्तं भवति । In this series there is no mention as it is found in other series, of another self as compared with this. There is no mention of the form of 'तस्माद्वा एतस्मादन्योऽन्तर आत्मा' in respect of Anandamaya and so the statement 'तस्यैष एव शरीर आत्मा' means that it has no other principles as its atman - 'अस्य अनन्यात्मत्वमेव अर्थः' ।

प्राप्तिप्रकारमन्त्रः

अथातोऽनुप्रश्नाः । उता विद्वानमुं लोकं प्रेत्य । कश्चन गच्छती । आहो विद्वानमुं लोकं प्रेत्य । कश्चित् समश्नुता 3 उ ॥

Therefore hereafter follow questions. Does one that knows (Brahman) go to that world after departing (from here)? Does one who knows (Brahman) go to that world after departing (from here) and experience Brahman?

These questions are for clarifying the truth of attainment of Brahman posited in the statement, " knower of Brahman attains the Highest". The term अतः points out the reason for the desire to know. The term 'उता' has been used here with the elongation of the ultimate letter. This is vedic usage. The words are to be split as 'उत, विद्वान्'. The word is अन्तोदात्त and if it is separated as अविद्वान् it becomes

आद्युदात्त । The meaning of the question is this - कश्चन अविप्रकृष्टहृदयादिस्थानस्थं अनवच्छिन्नं च ब्रह्म उपासीनो विद्वान् किं इतः प्रेत्य अमुं लोकं 'परमे व्योमन्' इत्युक्तं लोकं गच्छतीत्येकः प्रश्नः । उत गत्यनपेक्षं इहैव ब्रह्माप्नोतीति अर्थसिध्दः प्रश्नः । Does an aspirant that is meditating upon Brahman which is infinite and which is residing in places like the ether of the heart and others that are not for away attain that world described as "Supreme abode" after departing from this world ? This is one question. Another question that is implied by this is whether he attains Brahman here alone without depending upon any गति or movement what so ever ?

The second question pertains to the fact of experience of Brahman. 'कश्चित् अहंग्रहेण उपासीनोऽपि विद्वान् अमुं लोकं गत्वा किं भोग्यभूतं ब्रह्मानुभवतीत्येकः प्रश्न : । उत ब्रह्मस्वरूपेणैकीभवतीति अर्थसिध्दः प्रश्नः' । Does one that is meditating upon according to अहंग्रहोपासन experience Brahman the object of enjoyment going to the other world after departing from here ? this is one question. Another question that is implied by this is - whether he becomes one with Brahman by merging into Its nature ? These questions are many as pointed out by the word 'प्रश्नाः' in plural. These questions are arising on account of different shastras and are pertaining to the fact of the particular nature of गति and the existence of difference or non-difference between Brahman and the aspirant after liberation. All these facts are clearly mentioned by Vyasarya under the sutra 'उपासात्रैविध्यात्' (श्री.भा. 1-1-32)

कारणत्वात्मत्वादि विवरणम्

सोऽकामयत । बहुस्यां प्रजायेयेति । स तपोऽतप्यत । स तप स्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च । तत् सृष्ट्वा । तदेवानु प्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तञ्चानिरुक्तञ्च ।

निलयनञ्चानिलयनञ्च । विज्ञानञ्चाविज्ञानञ्च । सत्यञ्चानृतं च सत्यम भवत् । यदिदं किञ्च । तत् सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥ 6

असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयम कुरुत । तस्मात् तत्सुकृतमुच्यत इति ।

He (the Anandamaya) willed, 'May I become many. May I be born'. He made a deliberation. He, having thus deliberated, created all this, all that exists. Having created that, that Brahman entered into that itself. Having entered into it That became conscient and the inconscient; the defined and the undefined; the host of sentients (that forms the ground of non-sentients) and the non-sentients (that are dependent); the non-inert and the inert; the true and the untrue. The true Brahman became all this that exists. Therefore they say that this (universe) is that true Brahman. There occurs a verse pertaining to this - 'All this was in the beginning unmanifested Brahman (without articulation of names and forms). From that the manifested came into existence. That Brahman created Itself by Itself. So Brahman is called the one of good deed.

To answer the questions raised in the previous section it is pointed out here that Brahman, the object of attainment is that alone which is characterised by the qualities that are conducive to the fact of creatorship of this universe. He willed - "He signifies the ananda maya described earlier. The सङ्कल्प of the आनन्दमय is about the fact of creation both collective and individual as related to the चेतन and the अचेतन । "Let me become many of the form of gods, men and others. May I be born in the form of akasa and others for fulfilling that purpose' is the form of that Sankalpa. देवमनुष्यादिरूपेण बहु स्याम् ; तदर्थ आकाशादिरूपेणप्रजायेय' - इति व्यष्टिसमष्टिरूपचेतनाचेतनविषय

सङ्कल्पमकरोत्' । The tapas signifies deliberation about creation. What is the meaning of अनुप्रवेश at the time of creation that is referred to here ? Brahman is ever all-pervading. The meaning of this is that Brahman which is all-pervading assumes a particular state by means of which it becomes possible of being well known in each entity separately, even as cowness in the case of the calf in the womb of cow. 'गोजठरगतवत्से गोत्वादिवत् सर्वव्याप्तस्य ब्रह्मणः प्रत्येकं सर्ववस्तुषु पुष्कलप्रतीत्यर्हस्थितिविशेष एवानुप्रवेशः' । By this the truth of Brahman being hidden in the cave of the heart, as expounded in mantras like 'यो वेद निहितं गुहायाम्' । is declared. सत् means the sentient which is always of the same form without undergoing any change. The term 'त्यत्' signifies the non-sentient which is subject to change on account of its giving up of the preceding state. The meaning is that Brahman alone becomes characterised by the names and forms of the sentient and the non-sentient. निरुक्तम् means अचेतन as it is signified by words denoting जाति, गुण and others, on account of the fact that itself is having जाति, गुण and क्रिया । अनिरुक्तम् means the चेतन who is devoid of जाति, गुण and others. निलयनम् means the host of sentient entities that is ground or आधार for the order of the non-sentient. अनिलयनम् is the non-sentient that is आश्रित । विज्ञानं means अजडस्वरूप whereas अविज्ञान means जडस्वरूप । Though Brahman became all this signified by the names and forms of the sentient and the non-sentient called as सत्य and अनृत It was of its own nature of the characteristic of निर्विकारत्व । 'निर्विकारतया सत्यत्वं चेतनस्य । इतरस्य तु अतथात्वम् । ततश्च निरुक्तत्वानिरुक्तत्व - निलयनत्वानिलयनत्व - विज्ञानत्वाविज्ञानत्वयुक्त - सत्यानृतशब्दित - चेतनाचेतननामरूपभाक् भवदपि ब्रह्म सत्यमेवाभवत् - अजहन्निर्विकारत्वलक्षणस्वस्वभावमेव अभवदित्यर्थः' ।

As Brahman named as 'सत्यं' is the innerself of all entities, sentient and non-sentient so do savants like parasara and others, who are endowed with the vision of the shastra, call this universe comprising of sentient and non-sentient, as Satyam. They therefore say that "there is nothing apart form the Lord Hari". They say that the luminaries, the worlds and all other entities are verily Vishnu.

इदं means Brahman having for itself the sentient and the non-sentient in the gross form as Its body - स्थूलचेतनाचेतनशरीरकं ब्रह्म'. Prior to creation it was असत् । That means It was without the manifestation of names and forms. 'अनभिव्यक्तनामरूप ब्रह्म प्राक् सृष्टेः आसीत्' । To clear the doubt that if Brahman is the material cause there is need for an instrumental cause, as the material and instrumental causes are bound to be different. The sruti pionts out that "It created itself from itself." ब्रह्मणः उपादानत्वे कर्त्रन्तरमपेक्षितम्, निमित्तोपादानयोः भेदावश्यम्भावात् इत्याशङ्क्याह - 'तदात्मानं स्वयमकुरुत' इति । It was the material cause as well as the instrumental cause. It is called सुकृतम् because it is the effect of Itself, 'यस्मात् स्वयमेव स्वस्य कार्यम् । अत एव ब्रह्म सुष्ठु कृतं यस्य तत् सुकृतम्' । There was no difficulty for It to become an effect. Difficulties are encountered when an effect is produced from something different from oneself. कार्यस्य सौष्टवञ्च अनतिक्लेशरूपत्वम्' । So It is अक्लिष्टकार्यम् ।

आनन्दयितृत्वम्

यद्वै तथ्सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति । कोह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति ।

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।

तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ 7

That which is the creator of Itself is verily bliss. One becomes possessed with bliss gaining this 'Rasa'. If there were not this infinite bliss, who would indeed inhale or exhale? This alone causes bliss. Whenever this one (the upasaka) gets established (through the means of incessant remembrance) in this unperceivable, bodyless, inexpressible (by terms denoting genus, quality and others), and groundless for gaining fearlessness, then he comes upon fearlessness. When this aspirant makes even a little break (cessation) in this meditation, then fear comes to him. For a meditator on Brahman who is not incessantly meditating, that (absence of remembrance) itself is fear. There is a verse pertaining to this.

This Brahman is declared to be सुकृत / It is verily the उपास्य and Prapya. This is verily आनन्दः / The individual soul becomes endowed with ananda on account of gaining this Blissful Brahman. So it is both prapya and upasya. Had there not been this infinite Brahman, the Bliss, who would have ever gained earthly happiness or beatitutde ? यद्ययं अपरिच्छिन्नानन्दरसः परमात्मा न स्यात्, संसारिकमापवर्गिकं वा सुखं कः प्राप्नुयात् '? 'अतः तस्य सर्वविधानन्दहेतुत्वात् तस्य प्राप्यत्वमस्तीति भावः' / अदृश्ये - not possible of being perceived by the eye and others. अनात्म्ये - अशरीरे इत्यर्थः / अनिरुक्ते - जातिगुणादिवाचि - देवादि पदावाच्ये / अनिलयने - अनाधारभूते / अभयम् means अभयाय, for the sake of abhaya. प्रतिष्ठां - stead fastness of the form of continuous remembrance निरन्तरस्मृतिलक्षणां निष्ठां / Such a person gains अभय / It is explained by Vyasarya that the term अदृश्ये marks distinction from non-sentient or अचित्, अनात्म्ये distinguishes Paramatman from the bound soul (as he is pervaded by Paramatman and as he has a body due to karma), the term अनिरुक्ते distinguishes Him from the liberated (as he is called by the names Deva and others during the state of bondage), and the term अनिलयने distinguishes from Eternals and the liberated (for the Lord is the ground of all of them.)

The untoward consequences that happen when there is even a little break in the continuity of such meditation is further pointed out. अन्तरं means विच्छेदं. अरं means very little. When there is the slightest break in meditation there ensues fear. 'पूर्ववाक्ये प्रतिष्ठाशब्देन निरन्तरध्यानवाचिना ध्यानगतनैरन्तर्यस्य विहितत्वात् अत्र अन्तरशब्देनापि तस्यैव ध्यानगतनैरन्तर्यस्य विरोधिनो ध्यानविच्छेदस्य ग्रहणं उचितम्' / As in the previous statement continuity in meditation is prescribed for gaining fearlessness, it is proper to take this as referring to a break in that continuity, as a cause leading to fear. What is this fear ? For a Brahmopasaka, who, on account of desire for something other than Brahman does not engage himself in contineous meditation that kind of अमनन or absence of meditation upon God, is really fear. When compared with Brahman everything else is leading to fear. 'यन्मुहूर्तं क्षणं वापि वासुदेवो न चिन्त्यते / सा हानिः तन्महच्छिद्रं सा भ्रान्तिः सा च विक्रिया'' / is the experience of great sages.

भयहेतुत्वमुखेन प्रशासितृत्वकथनम्

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

The wind blows out of His fear. For fear of Him does the Sun rise. For fear of Him do Agni and Indra function. Out of fear of Him does Death, the fifth one, run.

The foremost of gods like Agni, Indra, Surya and others are engaging themselves in their respective duties very carefully fearing what would happen in the event of transgressing the Divine command. So it is decided that any attainment other than Brahman is leading to sorrow and suffering. Fear is nothing other than a break in the continuity of the thought of Brahman, caused by desire for such other ends.

आनन्दमीमांसा

सैषा आनन्दस्य मीमांसा भवति । युवा स्यात् साधु युवाध्या-
यकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् । स एको मानुष आनन्दः ।

ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स
एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां
चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं
पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां
देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां
देवानामानन्दाः । स एकः कर्म देवानामानन्दः । ये कर्मणा देवानपि
यन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां
देवानामानन्दाः । स एकः देवानामानन्दः । श्रोत्रियस्य चाका
महतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको
बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पते
रानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये
शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य
चाकामहतस्य ।

This is that enquiry of that bliss-supposing there is a youth who has studied well and as if afresh and is most expeditious, strong in body, most strong mentally. Suppose all this Earth filled with wealth becomes his. That is one measure of human joy.

If this human joy is multiplied a hundred times, it is one unit of the joy of manushya-gandharvas and also of one who is established in Brahman and who is not affected by desire.

If this joy of manushya-gandharvas is multiplied a hundred times, that is one unit of the joy of Devagandharvas and also of one who is steadfast in Brahman and who is not affected by desire.

If this joy of Devagandharvas is multiplied a hundred times, that is one unit of the joy of the manes, whose world is everlasting and of one who is steadfast in Brahman and unaffected by desire.

If this joy of the manes living in an everlasting world is multiplied a hundred times then it is one unit of the joy of ajanajana gods and of one who is steadfast in Brahman and unaffected by desire.

If this joy of the ajanajana gods is multiplied hundred times that is one unit of the joy of Karmadeva Gods, who reach the gods on account of their Vedic rites and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Karmadeva gods is multiplied hundred times that is one unit of the joy of Gods and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Gods is multiplied hundred times that is one unit of the joy of Indra and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Indra is multiplied hundred times that is one unit of the joy of Brihaspathi and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Brihaspathi is multiplied hundred times it is one unit of the joy of Prajapathi and of one who is steadfast in Brahman and unaffected by desire.

If this joy of Prajapathi is multiplied hundred times it is one unit of the joy of Brahman and of one steadfast in Brahman and unaffected by desire.

The fact of Brahman being of the nature of bliss is expounded here. Brahman is Anandamaya. The plentitude or abundance of ananda is here the subject matter of enquiry. The infinite nature of ananda is pointed out by means of a series of gradation of ananda. साधु युवाध्यायकः - Here साधु means as ordained. Studying the Veda according to the established rules of tradition and perfectly along with the accurate svara and without the omission of any Varna whatsover. युवा signifies freshness. One whose study of the Veda remains ever fresh on account of non-forgetfullness. 'अविस्मरणात् नित्यं नवं यथा भवति तथा अध्ययनवानित्यर्थः' / This may also signify that he is an instructor to all those of his own age. This implies that he has greater knowledge. 'तदधिकज्ञानः' / 'आशिष्ठः - This may mean that he is quick in action. This may also mean that he is free from any disease and so capable of eating well. or it may mean one that is the recipient of the blessing of others 'सर्वानुरञ्जकः / बलिष्ठः - having stregth of mind. दृढिष्ठः - firm in body. It may also mean that he is not of wavering naturre. - 'न तु अव्यवस्थितस्वभावः' / बलिष्ठः - 'शारीरमानससर्वविधबलवान्' / one who has such glory and such qualities is said to have ananda. It need not be doubted that guna or vibhuti cannot have anandatva as it is different from ज्ञानं. अनुकूलत्वं हि आनन्दत्वम्' / तच्च स्वत एवेष्टत्वम् / तच्च गुणविभूत्योरपि संभवति' that which is agreeable is anandatva and that can happen to gunas and wealth also. The knowledge of the objects of the world is having अनुकूलत्व on account of the अनुकूलत्व of those vishayas. 'श्रोत्रियः ब्रह्मनिष्ठः /

अकामहतः one who is not tainted by any kind of earthly enjoyment. That means one who is not contacted by samsara. 'अतो मुक्तः उच्यते' / That is one measure of human joy where all these excellences are found together. 'एवं च युवत्वदृढगात्रस्व सौन्दर्यज्ञान बलैश्वर्याद्यः संभूत यत्र भवन्ति, स एको मानुष आनन्दः' / that ananda is there even for a mukta or a liberated one who is अकामहतश्रोत्रिय / A mukta is an experiencer of all anandas and so this आनन्दं is alone included in his आनन्द / 'मुक्तस्य सर्वानन्दानुभवशालितया तत्र मानुषानन्दस्यान्तर्गत्वात् इत्यर्थः' / Manushyagandharvas are those who are manushyas themselves but are possessing the power of disappearing and others on account of their particular karma or knowledge and have gained gandharvatva. Devagandharvas are those that are dwellers of antariksha loka. चिरलोक is that world which lasts for very long time. अजान means Devaloka and those that are born there are अजानजाः / Those that are born in the worlds of the gods on account of their performance of particularites prescribed in the srutis. Those who have attained similarity with Agni, Indra and others through performance of agnihotra and others are karmadevas. Devas are Vasu, Rudra and others. They are thirtythree in number. They are the enjoyers of the oblations. Prajapathi is the four-faced Brahma and not Daksha and others. Here the term ब्रह्मणः signifies supreme Brahman referred to in the beginning of this Upanishad in the text ब्रह्मविदाप्नोति परम् / It may be argued that the bliss of Brahman is also limited as it is declared in the text that it is hundred times the bliss of Prajapathi. But it is not so. This statement is meant for declaring that the bliss of Brahman is greater than that of Prajapathi and is not meant for affirming that the bliss of Brahman is exactly hundred times the bliss of Prajapathi, neither more nor less. The statement 'इषुवत् गच्छति - सविता', The Sun moves like a darting arrow' only implies the negation of slow movement of the Sun, but does not at any time prescribe the speed of the movement of the Sun. This statement of

the Sruti also is of the same kind. 'न च ब्रह्मानन्दस्य ते ये शतं' इति परिच्छिन्नत्वं कथमिति शङ्क्यम् । क्षणार्धेन बहूनि योजनानि गच्छति रवौ, 'इषुवद्गच्छति सविता' इति इषुसाम्यप्रतिपादकवचनस्य गतिमान्द्यनिवृत्ति परत्ववत्, 'ते ये शतमिति' वाक्यस्यापि चतुर्मुखाननात् आधिक्यमात्रपरत्वेन शतगुणितचतुर्मुखा नन्दानधिकत्वाभावात्' ।

पुरुषादित्यस्थपुरुषैक्यम्

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।

He that is here in this person and he that is in the Sun are one.

Who is that particular deity that is described as anandamaya that is to be meditated upon as residing in the cave of heart ? By what kind of auspicious form is He characterised? These questions are answered in the above passage. That lotus-eyed supreme being alone who is within the orb of the Sun, who has golden whiskers, golden hair and is of a golden hue up to the tip of the nails and who is called 'उदिति' is the one that is residing in the cave of the heart. He is different from the vijnanamaya and happens to be the self of that vijnanamaya also, as he is the self of others. That means to say that Srimannarayana characterised by a Divine auspicious form having pundarikakshatva and others is to be meditated upon as residing in the cave of the heart.

In this Upanishad it has been laid out that Brahman is to be meditated upon as having the sentient and the non-sentient as His body in texts like 'सच्च त्यच्चाभवत्'. The meditation upon Brahman in his essential nature itself is again prescribed in the text 'सत्यं ज्ञानमनन्तं ब्रह्म' This Svarupanusandhana is ordained to be characterised by the fact of residing within the orb of the Sun and having an auspicious body having eye like blue lotus. This is established in the vedanta sutra (1-1-32) where the three-foldness of meditation has been found appropriate. 'सत्यं ज्ञानमनन्तं ब्रह्म' इत्यादिषु स्वरूपेणानुसन्धानम्, 'तदनुप्रविश्य सच्च त्यच्चभवत्' इति भोक्तृशरीरकतया, भोग्य भोगोपकरणशरीरकतया च अनुसन्धानम्' ।

प्राप्तिप्रकारप्रश्नोत्तरम्

स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुप सङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मान मुपसङ्क्रामति । एतं विज्ञानमयमात्मान मुपसङ्क्रामति । एतमानन्दमय मात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ।

यतो वाचो निवर्तन्ते । अप्राप्यमनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतं हवाव न तपति । किमहं साधुनाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एतेआत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ।

He who knows thus, after departing from this world attains this self of annamaya (paramatman) attains the self of the pranamaya, attains the self of manomaya, attains the self of vijnanamaya, attains the self of anandamaya. There is this verse in regard to this. Knowing that bliss of Brahman, which bliss speech and mind turn away without reaching, one fears nothing. Remorse of the kind, why did I not do good deeds and why did I commit sin, will not torment him. He who knows thus saves himself from both these. He who knows thus saves himself verily from both these. Thus is the secret teaching.

The questions that were raised in the previous section about the "gati" or the movement of the aspirant and about the attainment of Brahman - are answered here. Here it is declared that all knowers

of Brahman go through Archiradi to the supreme abode. By the statement 'आनन्दमयमात्मानं उपसङ्क्रामति' it is also affirmed that the Jivatman co-exists with Brahman as the भोग्यभोक्तृभाव is expounded here between them, the meditator and the object of meditation. The view that the Jiva becomes one with Brahman is ruled out. The word this एतं in all the five declarations refers to the Paramatman alone. Annamayam atmanam means Paramatman who has the अन्नमय as his body. Similarly pranamaya, manomaya, vijnanamaya also signify Paramatman alone having all these as his body. आनन्दमयमात्मानं उपसङ्क्रामतीति मुक्तिदशायां जीवब्रह्मणोः उपास्योपासकयोः भोग्यभोक्तृभावप्रतिपादनात् मुक्तौ ब्रह्मणैक्य पक्षो निरस्तो भवति । एतमन्नमयमित्यादिषु पञ्चस्वपि पर्यायेषु एतच्छब्दः परमात्मपरः । अन्नमयप्राणमयमनोमयविज्ञानमयशब्दाः तच्छरीरक परमात्मपराः' । All those that realise Brahman, departing from this world commune with the Paramatman of Infinite Bliss having अन्नमय and others as His body in the collective and invidivual states. This is the answer to that question. सर्वोऽपि विद्वान् अस्माल्लोकात् प्रेत्य अन्नमयादिसमष्टिव्यष्टिविभूतिकं निरतिशयानन्दं परमात्मानं भोग्यभूतं भोक्ता सन् अनुभवतीति प्रश्नस्योत्तरं उक्तं भवति' इति व्यासार्यैः उक्तम् ।

What was pointed out in the earlier section that one gains fearlessness getting oneself established in Brahman is illustrated by means of a verse proving it. Speech and mind turn back without being able to reach the end of the bliss of Brahman as the bliss of Brahman is infinite. So Brahman cannot be known fully. Brahman cannot be described fully. There will be total destruction of all fears and sufferings through meditation upon Brahman of such bliss. 'तादृश - आनन्दगुणकब्रह्मोपासनेन सर्वक्लेशभयात्यन्तिकनिवृत्तिर्भवतीत्यर्थः' । Such a knower of Brahman will not be disturbed by thoughts of the form of "I did not do good deeds leading to heaven. I have done evil deeds leading to hell". Such a one will never entertain desire for heaven. There will be no fear of naraka in him at all as his sins will

have been burnt to ashes by the knowledge o Brahman. This kind of glory on account of Brahmavidya is also to be meditated. Such a one saves himself from both punya and papa of this nature. This statement is repeated to point out that there should be continuity in the thought of getting rid of punya and papa. This also indicates that this section is coming to an end. This a secret teaching and this is to be imparted to him alone who is fit for it.

भृगुवल्ली

वरुणात् भृगोः विद्याग्रहणप्रकारः

'सहनाववतु । सहनौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । माविद्विषावहै ।। ओं शान्तिः शान्तिः शान्तिः ।।

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच ।

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति । तद् विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत। स तपस्तप्त्वा ॥ 1

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति ।

May He protect us both together (by revealing knowledge). May He protect us both. May we attain vigour together. Let what we study be invigorating. May we not hate each other. Peace ! Peace ! Peace !

Bhrigu, the son of Varuna approached his father Varuna with the request, 'O, venerable sir, teach me Brahman'. To him he said this, 'food, vital airs, the eye, the ear, the mind,

the speech are Brahman.' To him (Varuna) said, 'Desire to know that from which all these beings are born, that by which they live and that towards which they move and enter into. That is Brahman'.

He practised penance. And having thus practised penance, he realised food as Brahman. All these beings are verily born of food alone. After being born they live upon food. They move towards food and enter into it.

This section namely Bhriguvalli is introduced to expound Brahman by a different definition and to point out that the mind divested of all its impurities, by penance, will be capable of knowing Brahman.

Bhrigu is the son of Varuna. He approached his father uttering the mantra, 'अधीहि भगवो ब्रह्म' अधीहि means remember for instruction or it may mean teach. उपदेशाय स्मर अथवा अध्यापय इत्यर्थः । For getting his mind purified the father first of all said that food, vital airs, eye, ear, mind and speech are Brahman. When Bhrigu felt confused whether all these are Brahman or one of them alone is Brahman and which that one might be, the father seeing his son in such a plight, further said that Brahman was that which happened to be the cause of the origination, sustenance and destruction of all these beings, and exhorted him to know that Brahman. जीवन्ति means आत्मभूतेन जीवन्ति । All these merge into that cause at the time of destruction. संविशन्ति-लीयन्ते । Or प्रयन्ति may signify liberation or मोक्ष । And अभिसंविशन्ति signifies प्रलय । As the terms 'तत् ब्रह्म' are not found at the end of each statement such as 'यतो वा इमानि भूतानि जायन्ते' and others, each of these statements is not an exclusive definition of Brahman. 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति' इत्यत्र प्रतिवाक्यं 'तद्ब्रह्म' इति अनुक्तेः न जगज्जन्मादि प्रत्येकं लक्षणम्' ।

The collectivity of जन्म and others is the definition of Brahman as it serves the purpose of eliminating the contrary form of the object defined, and so it cannot be contended that this definiton is not eliminative. Had it been defined as merely the cause of the origination of this universe, the doubt as to the existence of some other entity being the cause of the sustenance and destruction of this universe would have continued. The same would have been the position even in the case of the mention of this as merely the cause of sustenance or destruction. Though the fact of being the cause of this universe would have by itself eliminated all other entities, this fact of being the cause of origination, sustenance and destruction, taken together is verily pointing out the infinite greatness of Brahman. 'अतः जगज्जन्मकारणत्वमात्रस्य समस्तवस्तुव्यवच्छेदक्षमत्वेऽपि जन्मादिसमुदायकारणत्वस्यैव बृहत्त्वातिशयौपयिकत्वात् सृष्टिस्थितिप्रलय समुदायकारणत्वं लक्षणमिति ज्ञापितम्' ।

The terms 'यतः', 'येन', 'यत्' point out the cause of this universe and that cause is declared here to be Brahman. 'कारणस्य ब्रह्मत्वं विधीयते' । the statement 'तद् विजिज्ञासस्व' is not a commandment or विधिः prescribing उपासन or विचार । Knowledge of the form of enquiry needs not to be prescribed as it is to be followed according to one's own desire - विचारात्मकं ज्ञानं रागप्राप्तत्वात् न विधेयम्' । Knowledge of the form of upasana is already established in a different text under the context 'ब्रह्मविदाप्नोति परम्'. In this context we find a question of the form of 'अधीहि भगवो ब्रह्म' and this refers to the instructions into the essential nature of the Supreme Reality and is not having a reference to the उपाय or means. So knowledge of the form of उपासना is not prescribed in this text. उपक्रमे 'अधीहि भगवो ब्रह्म' इति प्रश्नस्य तत्त्वपरत्वेनोपास्यविषयत्वाभावाच्च नोपासनात्मकं ज्ञानं इह विधेयम्' । So the statement 'विजिज्ञासस्व' implies that one should be attentive to the truth taught or that one should have no doubt about it. This is a

mere declaration like the statement - 'या गन्धवती तां पृथिवीं विध्दि'। Or it is like the statement, 'यत्र सारसः, स देवदत्त केदारः'।

If Isvara is to be defined should He not be defined by His unique characteristic of omniscience and others and is He not therefore to be defined by the text "Satyam Jnanam anantam Brahma ?' Instead of this, why is He defined by this text ?

If Brahman is defined by his essential nature alone, then His vibhuti, which is so to say outside his essential nature, does not get included in the object of meditation. If his nature is defined with reference to his vibhuti which is the object of creation and others, then omniscience and other qualities indispensable for creation and others, also get included in the जिज्ञास्य । The Sutra 'उपासात्रैविध्यात्' expounds the fact of the vibhuti being included in the जिज्ञास्य । It may be further contended that though the एकपाद्विभूति gets included in the जिज्ञास्य, the त्रिपाद्विभूति which is not subjected to creation and others, does not get included in the जिज्ञास्य and that therefore all the vibhutis are not included in the जिज्ञास्य. But it is not so. The term 'यत्' in यत्प्रयन्ति which signifies Brahman that is attained by the liberated does signify Brahman necessarily characterised by the nitya vibhuti and so this definition is significant as it defines Brahman as characterised by both his Vibhutis, 'गुणैः स्वरूपस्य लक्ष्यमाणत्वे तदपेक्षया बहिष्ठायाः विभूतेः उपास्यान्तर्भावे न प्रतीयेत । सर्गादिविषयभूतया तु विभूत्या स्वरूपे लक्ष्यमाणे विभूतेः, सर्गाद्यौपयिकसर्वज्ञत्वादिगुणानामपि जिज्ञास्यान्तर्भावः सिध्यति । यत्प्रयन्तीति प्रलयवाक्यस्थ यच्छब्देन मुक्तप्राप्यस्य ब्रह्मणो विवक्षितत्वात् नित्यविभूति विशिष्टस्यैव मुक्तप्राप्यत्वात् नित्यविभूतेरपि जिज्ञास्यत्वसिध्दिः ।

Thus the definition in terms of being the cause of this universe is related to the विशिष्टवस्तु whereas definition in terms of Satyam,

Jnanam, anantam is related to the विशेष्य । thus there is distinction between these two definitions.

'एवं च जगत्कारणत्वलक्षणं विशिष्टनिष्ठम् । सत्यज्ञानादित्वलक्षणं तु विशेष्यनिष्ठमिति भिदा ॥'

The Sutrakara defines Brahman with these characteristics of being the cause of origination and others of this universe in the second sutra 'जन्माद्यस्य यतः' (1-1-2). It is established by the Bhashyakara that this passage namely 'यतो वा इमानि भूतानि जायन्ते' expounds the characteristic marks by means of which a knowledge of Brahman is gained. Both by उपलक्षण and लक्षण these characteristics define Brahman. The terms 'यतः' 'येन' and 'यत्' refer to something which is already known as the cause of this universe. This previous knowledge is gained from the chandogya text 'सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम् ।' And the present text of this Upanishat describes the marks of something already known and so these can define Brahman by way of Upalakshana. These can define Brahman by लक्षण also because they are distinctive attributes. Several attributes that are not mutually contradictory can define the same entity without involving plurality of the thing defined.

Varuna taught his son Bhrigu to realise Brahman by penance and he described the characteristic marks of Brahman. He did not, on the other hand, teach him Brahman directly as, "such and such a one", as if one points to a cow by holding its horn. The intention of this is-"know Brahman that is characterised by these characteristic marks, after gaining the means of spiritual discipline that ought to be gained for knowledge of Brahman". The disciple, likewise decided that Tapas of the form of conquest over one's own sense organs was to be practised, as it happened to be the immediate

cause of Brahmavidya. By resorting to such penance he realised firstly that food is Brahman as it happened to be the cause of the origination and others of all living beings.

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तग्ंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽततप्यत । स तपस्तप्त्वा ॥ 2

प्राणो ब्रह्मेति व्यजानात् । प्राणाध्द्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तग्ंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ 3

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूताति जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तग्होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ 4

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाध्द्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति ।

तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तग्ंहोवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ 5

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्द्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

Having known that, he again approached his father Varuna with the request, 'O venerable Sir, teach me Brahman.' Varuna said to him, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. He, having practised penance, realised prana as Brahman. All these beings are indeed, born of prana. Being born they live through prana. They move towards prana and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman'. Varuna said to him, 'desire to know Brahman through penance. Penance is Brahman.' He practised penance. Having practised penance, he realised mind as Brahman. All these beings are, indeed, born of mind. Having been born they live through the mind. They move towards the mind and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman'. Varuna said to him, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. Having practised penance, he realised knowledge (Jivatman, the knower) as Brahman. For from knowledge, verily, all these living beings are born. Having been born they live by knowledge. They move towards knowledge and enter into it.

Having known that, he again approached his father Varuna with the request, 'O Venerable Sir, teach me Brahman.' To him Varuna said, 'Desire to know Brahman through penance. Penance is Brahman'. He practised penance. He, having practised penance realised Bliss as Brahman. For from

Bliss, in deed all these beings are born. Having been born, they live on account of bliss. They move towards Bliss and enter into it.

Bhrigu realised that Food was Brahman as it is directly perceived that food is the cause of origination and others of all beings here. But he was not pleased with this and so approached his father again for further instruction. The father instructed him to practise penance as that alone is the means of Brahmavidya. The fact of कारणत्व *spoken of in respect of food and others is indicative as there is some kind of similarity between these and the Real cause. Prana is more subtle than food, mind subtler than prana and vijnana is subtler than mind. But all these functions of creation, sustenance and destruction are belonging in full sense to "Ananda" which is the most subtle and at the same time all pervasive. Food is the cause of life but it is possible to live on account of prana even without food. Prana is not associated with* ज्ञान *and* शक्ति *but the mind is associated with these and so due regard is shown next to mind. Mind is only an instrument whereas the conscious subject happens to be the cause. So vijnana is next entertained as the cause. But the jivas are subjected to sorrow and suffering and they cannot be the cause of their own creation involving sorrow and therefore it is decided in the end that* आनन्दमय *alone is the sole cause of creation, sustenance and destruction of this universe. The jivatman is not the creator of himself. If he were the cause, he would have not subjected himself to suffering. The creator is therefore some one distinct and different from the Jivatman and that creator verily rejoices in creating this universe. He is the* आनन्दमय ।

विद्याफलम्

सैषा भार्गवी वारुणी विद्या । परमे व्योमन् प्रतिष्ठिता । य एवं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या । 6

This knowledge taught by Varuna and gained by Bhrigu is established in Supreme Brahman. He who realises thus, becomes established. He becomes the possessor of food and the eater of food, He becomes great by virtue of progeny, cattle and splendour of Brahman. He becomes great through fame.

This knowledge taught by Varuna to Bhrigu begins with "annamaya" and is established in Paramatman who is called by the term 'paramavyoma". Brahman characterised by all desires is signified by the term परमे व्योमन् *and that Itself is indeed, this* आनन्द. *The meaning of the statement 'he becomes established in* 'परमे व्योमन्' *is that he will decide firmly that anything other than* आनन्द *is not the cause of this universe.*

If it is asked how other visible results are mentioned in this context such as 'अन्नवान् अन्नादः भवति *and others, it will be replied that these are in accordance with the different stages of this knowledge beginning with "annamaya". Bhrigu realised this knowledge stage by stage and these results are related to the respective stages of realisation. They may be taken as related to the vows and duties that are accessories to this knowledge.*

विद्याङ्गव्रतानि

अन्नं न निन्द्ययात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठतः । तदेतदन्नमन्ने प्रति ष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ।।7

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिर न्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रति तिष्ठति । अन्नवान् अन्नादो भवति । महान् भवति प्रजया

पशुभिर्ब्रह्मवर्चसेन । महान् भवति प्रजया पशुभिब्रह्मवर्चसेन महान्
कीर्त्या ॥ 8

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशो
ऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता ।
तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ।
अन्नवान् अन्नादो भवति । महान् भवति प्रजया पशुभिः ब्रह्मवर्चसेन।
महान्कीर्त्या ॥ 9

न कश्चन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया कया च
विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै
मुखतोऽन्नगं् राध्दम् । मुखतोस्मा अन्नगं् राध्यते । एतद्वै मध्यतोऽन्नगं्
राध्दम् । मध्यतोऽस्मा अन्नगं राध्यते । एतद्वा अन्ततोऽन्नगं्
राद्धम् । अन्ततोऽस्मा अन्नगं् राध्यते । य एवं वेद ॥ 10

He should not abuse food. That is a vow enjoined on him. The vital air is verily the food. The body is the eater of food. The body is established in the vital air. The vital force is established in the body. Thus this food is established in (another) food. He, who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should not discard food. That is a vow enjoined on him. Water is verily food. Fire is the eater of food. Fire is established in water. Water is established in fire. Thus this food is lodged in another food. He who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great

by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should make food in plenty. That is a vow enjoined on him. Earth is verily food. Space is the eater of food. Space is established on Earth. In space is Earth lodged. Thus this food is established in another food. He who knows that this food is lodged in another food, becomes established. He becomes the possessor of food and the eater of food. He becomes great by virtue of progeny, cattle and brilliance of knowledge. He becomes great on account of fame.

He should not refuse shelter to any one who has come for it. This is a vow enjoined on him. Therefore one should earn plenty of food by whatsoever means it may be.'Food is ready for this (upasaka)', they say. In the beginning food is ready for him. This food is ready for him in the middle part. This food is ready for him in the end. To this (upasaka) is food ready in the end. He who knows thus (will earn food in plenty).

These are the vows that are accessories to this meditation. The vow is the of the form of "I shall not abuse food". The three vows are 'अन्नं न निन्द्यात्', 'अन्नं न परिचक्षीत', and 'अन्नं बहु कुर्वीत' । One should have the view of अन्नं and अन्नाद respectively in prana and sarira, in water and fire and in the Earth and space. One should also have the view that these are mutually established in each other, they are through them established in Paramatman and this kind of view is the particular characteristic of this vow which is accessory to meditation upon Paramatman. प्राणशरीरयोः, अप्तेजसोः, पृथिव्याकाशयोः अन्नान्नादत्वदृष्टिम्, तयोः परस्परप्रतिष्ठितत्वदृष्टिम् , परस्परप्रतिष्ठिततया परम्परया स्वप्रतिष्ठितत्वदृष्टिं तदङ्गव्रतविशेषम् तत्फलश्चाह' ।

One should not discard the food in the plate. One should earn

so much food that will be adequate for the guests, visitors and one's own people in the family. This is the meaning of the statement 'बहुकुर्वीत' । 'अतिथ्यभ्यागतस्वजनपर्याप्तं कुर्यादित्यर्थः' । or this may mean that one should have regard for food. अन्ने बहुमतिं कुर्यादित्यर्थः' । one should not refuse food to any person who comes to his house during night time for food. As it is incumbent on him not to refuse food to any one that comes to his house for food, he should earn adequate food by what so ever means it may be, even through prohibited means. This is the fourth vow enjoined upon him.

They say "Food is ready for the upasaka" 'उपासकार्थमेव अन्नस्य निष्पत्तिः । As food is meant for the upasaka alone there is not fault in earning it by any means what so ever. 'आदिमध्यान्तप्रदेशेषु अन्नं यदेतत् सिध्दम्, सर्वावियवयुक्तमप्यन्नमस्मै उपासकाय सिध्दम् । तदर्थमेवोत्पन्नमिति हि सन्त आचक्षत इत्यर्थः । He who knows thus should earn plenty of food by all means.

विद्याश्रितोपासनान्तराणि

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीस्समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ।

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः ।

One should have the view of preservation in speech. One should have the view of acquisition and preservation in prana and apana. One should have the view of action in the hands, one should have the view of movement in the feet. One should have the view of discharge in the anus. These are meditations related to the human plane.

Now follow the meditations related to the divine ones. One should have the view of contentment in rain. One should have the view of strength in lightning. One should have the view of fame in animals, one should have the view of light in stars. One should have the view of procreation, immortality and joy in the generating organ. One should have the view of everything in space.

One should meditate upon that space as the support. Then he becomes one having support. One should meditate upon that as great. Thereby he becomes great. One should meditate upon that as mind. Thereby he becomes capable of thinking. One should meditate upon that as bowing down. Thereby all desires bow down to him. One should meditate upon that as great. Thereby he becomes one having greatness. One should meditate upon that as Brahman's power of destroying all things around. Thereby the enemies around him hating him die; and the enemies of such an upasaka who are hated by him die.

'उपासीत' is to be taken with each one of these statements. As speech is a means to preservation it is to be meditated upon as preservation. 'क्षेमत्वबुद्धिः तत्र कार्या इत्यर्थः । It should be construed like this in respect of each statement. These upasana relate to one's own body. Then come upasanas related to the gods. The statement प्रजातिरमृतमानन्द इत्युपस्थे' relates to the आध्यात्मिकोपासना though it is found along with the अधिदैव, as अर्थक्रम is more powerful than पाठक्रम।

As आकाश has the quality of pratishtha and others, one who meditates on that as having those qualities, becomes endowed with them according to the principle of तत्क्रतुन्याय । As one meditates so he becomes ब्रह्मवान् भवति means that he becomes endowed with greatness. ब्रह्मत्ववान् -बृहत्त्ववान् इत्यर्थः । नम्यन्ते means प्राप्यन्ते । He gains all objects of desire. परितो म्रियन्ते अस्मिन्निति परिमरः । सार्वत्रिकमरणस्याप्यवकाशतया आश्रय इत्यर्थः । एवमाकाशस्य ब्रह्मशेषत्वेन परिमरत्वेन उपासने एनमुपासकं परितो द्विषन्तो म्रियन्ते इत्यर्थः '।

Those haters of the upasaka who are around him die when the upasaka meditates upon आकाश as subservient to Brahman and as परिमर. Those who are enemies of the upasaka and who are around him die on account of the efficacy of this upasana.

आनन्दमयविद्याफलप्रपञ्चः

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमान् लोकान् कामान्नी कामरुप्यनुसञ्चरन् । एतत् साम गायन् आस्ते । हा (३) वु हा (३) वु हा (३) वु । अहमन्नमहमन्नमहमन्नम् ।अहमन्नादो (३) ऽहमन्नादो (३) ऽहमन्नादः । अहँ श्लोककृदहँ श्लोककृदहगं श्लोककृत् । अहमस्मि प्रथमजा ऋता (२) स्य । पूर्वं देवेभ्यो अमृतस्य ना २ भाइ । यो मा ददाति स इदेव मा २ वाः । अहमन्नमन्नमदन्तमा २ द्मि । अहं विश्वं भुवनमभ्यभवाम् । सुवर्णज्योतीः । य एवं वेद । इत्युपनिषत् ।

He that is in this person and he that is in the Sun are one. He who knows thus, after departing from this world, attaining

the self of the annamaya, attaining the self of the pranamaya, attaining the self of the manomaya, attaining the self of vijnanamaya and attaining the self of anandamaya, will be singing this sama chant, moving about over these worlds, having food at his will and assuming any form at his will. Halloo! Halloo! Halloo! I am the food. I am the food, I am the food! I am the eater of food, I am the eater of food, I am the eater of food! I am the eminent ordainer! I am the eminent ordainer! I am the eminent ordainer! I am the fructifier of karma, at the beginning of creation. I am the navel of immortality, that is existing even prior to the gods. He alone who (teaches) gives me (to a deserving disciple), becomes an attainer of mine. I pervade food and the eater of food. I overcome the entire universe. He who knows like this will be endowed with resplendent body. Thus is the Upanishad.

The meaning of the statements 'स यश्चायं पुरुषे' and others is already explained in the second valli. The same meaning is to be known here also. 'हा वु' are stobhaksharas that are used in singing samans. In the statement अहमन्नादः the term अहम् relates upto Paramatman. All the terms here are to be noted as signfying Paramatman. 'अत्राहंशब्दः परमात्मपर्यन्तः । भोग्यभोक्तृवाच्यश्चान्नादशब्दावपि तत्पर्यन्तौ । The word अन्न signifying the object of enjoyment as well as the term अन्नाद signifying the eater of food relate to Paramatman in this context. श्लोककृत् means श्लाघनीयजगद्रक्षणादिकृत् । ऋत means karma and प्रथमजाः means सर्गाद्यसमये परिपाककृत् । The meaning is that the Paramatman is the fructifier of karma at the time of creation. Just as the navel is the आश्रय for the wheel of the chariot, Paramatman is the आश्रय for liberation or मोक्ष । पूर्वं देवेभ्यः means देवेभ्यः पूर्वं वर्तमाना । नाभाइ is the modified form suited to chanting. यो मा ददाति स इदेव मा अवाः - यो मां योग्यायशिष्याय ददाति उपदिशति स एव मा

मां अवा: अवात् प्राप्ते भवति । He alone becomes an attainer of mine, who teaches me to a deserving pupil. अन्न अदन्त अहं अद्मि - I pervade the non-sentient and the sentient principle who is the enjoyer of that non-sentient 'अन्न शब्दित अचेतनं तद्भोक्तारं चेतनश्च अद्मि व्याप्नोमि । At the time of destruction I shall over come this universe. सुवर्णज्योति: - कमनीय देदीप्यमानशरीर: । The Upanishad teaching is concluded thus.

सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै । तेजस्वि नावधीत मस्तु । माविद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

MAHANARAYANOPANISHAT

Mahanarayanopanishath forms a part of Krishna Yajurveda. It is the tenth Prapataka of the Taittireeya Aranyaka. Some commentators consider this as Khila. This Upanishath contains a collection of passages used in various ritualistic contexts. Though we do not find unity in the treatment of the subject matter it contains many significant and well known Upasana Passages and passages that relate to the essential nature of the Supreme Brahman. So it can be taken as a major Upanishath ranking above many other minor upanishaths.

The text of this Upanishath is obtained in two recensions. i.e., the Andhra Patha and the Dravida Patha. There are in them differences of reading, additions and omissions of passages. The oldest commentator Bhatta Bhaskara has noticed that this comprises of sixty four sections and this recension is designated as Dravida Patha. Sri Ranga Ramanuja Mahadeshika, the celebrated commentator of the upanishath has written a commentary on this upanishath of the Dravida Patha.

In the course of his commentary on the Brahma Suthras Sri Shankara Bhagavadpada refers to the statements contained in this upanishath. Under the Sutra..(V.S.3-3-24) Shankara writes तैत्तिरीयका अपि कश्चित् पुरुषयज्ञं कल्पयन्ति । तस्यैवं विदुषोयज्ञस्यात्मायजमान: -- श्रद्धापत्नी ।(Anuvaka 64) इत्येतेनानुवाकेन । and again under suthra 3-4-2- Shankara quotes from this upanishath the following statement-

न्यास इति ब्रह्मा ब्रह्महि परः परोहि ब्रह्मा । तानि वा एतानि अवराणि तपाग्ंसि न्यास एवात्यरेचयत्, to establish that a Brahma Samstha has no karmas to perform.

Sri Ramanuja also quotes from this upanishath in his Sri Bhashyam in two contexts. Under the Suthra लिङ्गभूयस्त्वात्तद्धि बलीयः' (3-3-43) Ramanuja quotes from this upanishath the passage -

'सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् । विश्वं नारायणं देवं अक्षरं परमं प्रभुम् । इत्यारभ्य -- सोऽक्षरः परमः स्वराट् । इत्यन्तम्' / and discusses the issue whether this statement determiens the particular deity to be meditated upon in all Brahma Vidyas or exclusively in Dahara Vidya.

In the siddhantha he declares that this determines the essential nature of the Supreme Brahman to be meditated upon in all Brahmopasanas as there are plenty of marks determining the Supreme object of meditation.

'अस्य निखिलपरविद्योपास्यविशेष निर्धारणार्थत्वे भूयासि लिङ्गानि दृश्यन्ते । तथाहि परविद्यासु अक्षर शिव शम्भु परब्रह्म परंज्योतिः परतत्व परमात्मादि शब्द निर्दिष्टं उपास्यम् वस्तु इह तैरेव शब्दैः अनूद्य तस्य नारायणत्वं विधीयते / And again under Sutra 3-3-24, Ramanuja quotes the passage तस्यैव विदुषो यज्ञस्य etc., as related to पुरुष विद्या and while examining whether the Purusha Vidya mentioned in Chandogya and the Purusha Vidya mentioned in Taittiriya are the same or different, he comes to the conclusion that there is difference in these two meditations and he concludes तैत्तिरीयकाम्नाता पुरुषविद्या ब्रह्म विद्यांगं इति गम्यते ।

In his Vedartha Sangraha, Ramanuja refers to Narayananuvaka of this upanishath and expounds its glory as follows: 'सर्वासु श्रुतिषु केवलपरब्रह्मस्वरूपविशेषप्रतिपादनायैव प्रवृत्तो नारायणानुवाकः' /

From all these references we can understand that the Maha Narayanopanishat is an authority in determining the nature of the Supreme Reality. i.e., Sriman Narayana and it has an exalted status in the group of upanishaths.

Sayana declares that whatever was left over to be mentioned in respect of Karma, upasana and Jnana - after the recital of the Samhitha and Brahmana is brought together in this miscellaneous work. The description of Paramatman in the commencement of this upansihat and the conclusion of it glorifying Nyasa which is the means of attainment of Brahman entitles it to the name Maha Narayanaopanishath. This is called Yajniki Upanishath also as it abounds in passages commonly used in connection with religions acts of worship.

The meanings of this upanishath are given here according to the celebrated commentator, Sri Ranga Ramanuja and breif explanations are also provided wherever necessary.

शान्तिमन्त्रः

ओं सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

May the mantra (That is studied) protect us both together. May it protect both of us together. May we both gain power. Let the study of both of us be powerful. May we not hate each other. Om, may there be peace, may there be peace, may there be peace.

अम्भस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान् ।
शुक्रेण ज्योतींग्‌षि समनुप्रविष्ठः प्रजापतिश्चरति गर्भे अन्तः॥ 1

The one who is greater than the great, resides in the vast ocean, in the atmospheric region and on the surface of the celestial abode. And having entered into the luminary bodies with his own light, this Lord of people is moving within the hearts of all people.

In this section the supremacy of Sriman Narayana who was described in the previous section as "Anantha or the Infinite" is expounded. This supreme Lord is showing himself significantly in three places for blessing his devotees. He is residing in the milky ocean. भुवनस्यमध्ये means in the orb of the sun. नाक is the abode of the Lord which is never tainted with sorrow. He is vaster than any vast entity like Akasha. He is illumining by his brilliance all luminaries like the Sun, the Moon, the Stars and others. He is the one Lord of all beings in this universe. Such a supreme Lord is residing in the hearts of all beings as their inner self.

The Lord resides in the milky ocean to become accessible to the Gods like Brahma, Indra and others. He is residing in the Adithyamandala to enable the devotees to meditate upon him. The one who resides in the Adithyamandala is the same as the one who resides in the hearts of all people as the inner controller to make Himself easily available to the upasaka. He is in his own form in his eternal abode Sri Vaikunta, granting the bliss of his Communion to the liberated. The term Prajapathi used in this mantra signifies Sriman Narayana as described in the Mahabharata

"राजाधिराजस्सर्वेषाम् विष्णुः ब्रह्ममयीमहान् ।
ईश्वरम् तम् विजानीमः स पिता स प्रजापतिः ॥

Thus in this mantra the supremacy and the accessibility of Sriman Narayana, the supreme self is expounded.

यस्मिन्निदगँ सञ्च वि चैति सर्वं यस्मिन् देवा अधि विश्वे निषेदुः ।
तदेव भूतं तदु भव्यमा इदं तदक्षरे परमे व्योमन् ॥ 2

That into which all this enters at the time of dissolution and that from which all this becomes differentiated at the time of creation, and that in which all Gods find refuge, is that which verily was in the past and will be in the future. That Supreme is residing in the supreme abode which is immutable.

All this universe which is manifested becomes one with that Supreme principle at the time of dissolution as pointed out elsewhere. "तमः परे देवे एकी भवति ॥"

At the time of creation all this becomes differentiated into names and forms by the will of that Supreme principle. That Lord articulates this universe of names and forms. That Supreme is the one Lord in whom all Gods take their refuge. The lord is the one entity who existed in the past being characterised by the entities both sentient and non-sentient as his body and even in times to come, he will be the one principle who will be residing with all other entities as his body. The reference to the past and the future signifies the present also. He is at all times characterised by the chit and achit as his body.

येनाऽऽवृतं खञ्च दिवं महीञ्च येनादित्यस्तपति तेजसा भ्राजसा च ।
यमन्तस्समुद्रे कवयोवयन्ति यदक्षरे परमे प्रजाः ॥ 3

He, by whom the atmospheric region, the cellestial region and the terrestrial region are pervaded, by whose splendour and heat the sun illumines and whom the wise sages know as residing in the ocean, is residing in the supreme immutable abode. He is Brahman.

All luminaries derive their heat and light from that Supreme as declared in the sruthi येन सूर्यस्तपति तेजसेद्धः : The order of words

is like this - यं च कवयः प्रजाः अन्तः समुद्रे अवयन्ति' । In 'प्रजाः' the preposition "प्र" signifies the prominence or प्राधान्यम् as in terms प्राचार्य, प्रवचनम् । प्रजाः qualifies कवयः ।

यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यससर्ज भूम्याम् ।
यदोषधीभिः पुरुषान् पशूगूँश्च विवेश भूतानि चराचराणि ॥ 4

From whom the creatrix of the world prakrithi was born He who created the Jivas (beginning with the four faced Brahma) along with "water" (signifying the subtle elements). and he who entered into all such created entities, moving and non-moving such as herbs, plants and animals and Purushas, (as their innersefl) is Brahman.

This mantra describes the process of creation. At the time of creation the achit in the subtle form is made to assume, the gross state and the Jivatmans are endowed with bodies and indriyas.

Matter and the jivatmans were inseparably united with Brahman at the time of dissolution in the most subtle form as the body of Brahman. Then at the time of creation matter which is the substance of this gross universe was subjected to change by the will of the Lord and so it is said that Brahman is the cause of matter. Both matter and Jiva are without beginning and are unborn but they were one with Brahman in the most subtle form and Brahman characterised by the subtle matter and Jiva is the cause of the universe. Matter that was the body of Brahman undergoes change and goes through the stages of primordial matter or Prakrithi, Mahat, Ahankara, five gross elements and the sense organs. As Brahman causes the modifications of matter in this way, Brahman is said to be the cause of प्रकृति the source of this universe. The Jivas are also unborn and eternal. They were in their subtle form united with Brahman at the time of pralaya. At the time of creation Brahman causes them associated with matter evolving names and forms. Association with bodies and indriyas is described here as creation. Brahman enters into its creation as the inmost self as pointed out by the text, 'अनेन जीवेनात्मना अनुप्रविश्य नामरूपे व्याकरवाणि' and 'तत्सृष्ट्वा । तदेवानुप्राविशत्'। -

अतः परं नान्यदणीयसगंहि परात् परं यन्महतो महान्तम् ।
यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥ 5

There is no other entity which is subtler than this. It is higher than the high, it is vaster than the vast. It is the one. It is the unmanifest. It is of infinite forms. It is the universe. It is the most primeval. It is beyond Tamas.

It is higher than the high. The Jiva is higher than non-sentient matter and It is higher than that Jiva as it is the ordainer of both the orders. It is greater than the great and it is subtler than the subtle as it is pervading every other thing and as it is capable of entering into the subtle atom. There is nothing vaster than this nor subtler than this. At the time of dissolution it alone resides withdrawing everything other than itself, into Itself and so it is designated as the "one". It is called Avyakta as it has that as its body. It is having infinite forms as it is the self of infinite forms such as Gods etc. It is therefore "Visvarupa" or having the universe as its body. It is without any beginning and so is the most primeval. It is in its abode which is beyond Tamas or Prakrithi. It is in the non-material paramapada. It is the one which is beyond sense perception and has everything else as its body.

तदेवर्तं तदु सत्यमाहु स्तदेव ब्रह्म परमं कवीनाम् ।
इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य नाभिः ॥ 6

That alone is Ritam. Verily that is satyam, they said. That is the most supreme among seers. That alone is Brahman. That holds all the sacrifices, humanitarian deeds or (ishtapurtha) done variously before and being done now, being the "hub" or ground of this universe.

Ritam signifies that there is no modification in its essential nature or svarupa. Satyam signifies that its svabhava is not subject to any change. "Ishta" is sacrifice and others prescribed according to the sruti. Purtam relates to good deeds done according to the smritis. They are deeds like building tanks, canals, rest houses etc. The rituals may be of many forms as related to different deities like Agni, Indra, Varuna and others. Such deeds done variously before and those that are now being done gratify the Lord. बिभर्ति means स्वीकरोति. That means all karmas are worships of that one Lord. भुवनस्यनाभि: - He is the ground of the universe as he is the dispenser of fruits. In Gita 9-24 the word प्रभुरेव means the same.

तदेवाग्निस्तद् वायुस्तत् सूर्यंस्तदु चन्द्रमाः ।
तदेव शुक्रममृतं तद् ब्रह्म तदापः स प्रजापतिः ॥ 7

That is verily Agni. That is Vayu. That is the Surya. That alone is the moon. That is the effulgent (through an auspicious body). That is the immortal. That is Brahma - Prakriti. That is the water. He is Prajapati.

The supreme Lord was declared to be the one non-second reality who is the dispenser of fruits of all karmas performed by all. The karmas are intended to please different Gods like Agni and others and how can they all be the worship of one? This doubt is removed in this mantra. The one Lord who is the Antaryamin of all deities is worshipped through the worhsip of various deities and that Supreme Antaryamin bestows the fruits of all actions. (See Geeta - 9 - 23,24.) The one is called by all the names as That happens to be the inmost self of all. The Gods mentioned here are the vibhutis of that one Lord. Just as Agni and others are the vibhutis of that Lord even Prajapati, the four faced god is his vibhuti and is different from the ultimate cause of the universe who is described in the first mantra. The word Brahma means Prakrithi. 'आप:' is the element evolved from that. Prajapati is one who is born in the Anda as

described in the Purushasukta. - 'विराजो अधि पूरुष:' This mantra expounds that the supreme Lord is the innerself of all Gods and is worshipped through their worship.

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
कला मुहूर्ताः काष्ठाश्चाऽहोरात्राश्च सर्वशः ॥ 8

अर्धमासा मासा ऋतवः संवथ्सरश्च कल्पताम् ॥
स आपः प्रदुघे उभे इमे अन्तरिक्षमथो सुवः ॥ 9

From that purusha of the golden hue all minute fractions of time - time taken for winking of the eyes are born. All classifications of time like kala, muhurtha, kashtha, अहोरात्र, fortnights, months, the seasons, the year - are formed of the nimeshas.

He milked the waters. He created the two namely the Antariksha and svargaloka.

"Nimesha" is the minutest fraction of time. Time taken for the winking of the eyelid is so minute and the classification of time is formed on the basis of multiples of nimesha. There is no other kind of parinama in kala. 18 nimeshas form one kashtha. Other divisions are derived by further multiplication. The verb कल्पताम् is used in श्रुति and not the verb जायन्ते / the nimeshas alone are caused by Brahman and those nimeshas yield other divisions of time by multiplication.

"Brahman" is not graspable by indriyas.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्येशे कश्चन तस्य नाम महद् यशः ॥ 10

No one has grasped him from above nor from the sides nor in the middle. Nor there is anyone who rules over Him. His great fame is well known.

This mantra is found with slight variation in श्वे.उ.(४-१९). In the previous mantras his उभय विभूति नायकत्व was expounded. Here it is described that he is not fully graspable by anyone. न जग्रभत् means न गृहीतवान् i.e., न ज्ञातवान् । As he is all pervasive particular classifications of above, below, middle or sidewards cannot be made. It may also mean thus - No one can know him existing above in the form of trees or side wards in the form of animals and others or in the middle in the form of human beings or the moving and non moving forms. There is no other isvara to him. 'नाम' is an indeclinable which means well known.

न सदृंशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एनं विदुरमृतास्ते भवन्ति ॥ 11

His form does not stand for being perceived. No one can see Him with his eyes. He is graspable by the mind full of devotion and stead fastness and those who know him thus become immortals.

The second half of this mantra viz हृदा मनीषा...... भवन्ति is found in (कठ ६-९) and श्वे.उ. (३-१३; ४-१७; ४-२०)

रूप - means auspicious form. His form is not possible of being seen. So one cannot perceive Him with sense organs like the eye and others. हृदि means Bhakti. Maneesha means steadfastness - Manasabhikliptah means manograhya. In the Mahabharata the later part of the mantra is given as 'भक्त्या च धृत्या - च समाहितात्मा ज्ञानस्वरूपं परिपश्यतीह' । 'धृत्या समाहितात्मा भक्त्या पुरुषोत्तमं पश्यति साक्षात्करोति, प्राप्नोति इत्यर्थः' । (वे.सं.) This mantra is referred to in सर्वत्र प्रसिद्ध्यधिकरण by श्रुतप्रकाशिकाचार्य । This is of the same meaning as 'भक्त्यात्वनन्यया शक्यः' and this is expounded in vedartha sangraha by Ramanuja.

'न संतिष्ठति' - Does not stand firmly before. The auspicious form is visiblė in Vibhavavatara but the अप्राकृतत्वाकार is not seeń. मनीद् is the Lord of the mind i.e. Buddhi. By that धृति । मनीषा शास्त्र श्रवण जन्यधीः 'धैर्य गर्भोद्वहाधृतिः' (वि.पु. ५-२). Bhakti which is called हृदा is प्रेम or love.

'अद्भ्य स्संभूतो' 'हिरण्यगर्भ' इत्यष्टौ ॥ 12

The Uttaranuvaka of Purusha Sukta and Hiranyagarbha Sukta expound the same truth and they are to be recited here.

The mantras 'अम्भस्य पारे' and others relate to Sriman Narayana for the following reasons (1) reclining in the ocean, (2) The purusha being of the complexion of lightening. Similarly the Uttaranuvaka also relates to Sriman Narayana on account of the fact that it mentions the unique characteristic of being the Lord of goddess Lakshmi ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । The term ह्रीः means the Goddess of Earth. Elsewhere the reading 'श्रीश्च ते लक्ष्मीश्च पत्न्यौ' is obtained. The term श्रीः here denotes "Bhudevi" The Ramayana refers to Goddess Earth by the term श्रीः रामस्य दक्षिणे पार्श्वे पद्मा श्रीः समवस्थिता । सव्ये तु श्रीः विशालाक्षी । Even in the vedic mantra 'त्वामिहोपह्वये श्रियम्', श्रीः' refers to भूः । The doubt whether any God other than Sriman Narayana is the supreme God is cleared by all these references. Brahma, Siva and other Gods are all declared as the creations of Narayana. Is not Vishnu also a Karya? Does not the Vedic text, 'ब्रह्माविष्णुरुद्रेन्द्रास्ते सर्वे संप्रसूयन्ते' point out that Vishnu also is born? We say it is not so. This points out the fact that Vishnu incarnates Himself though unborn. 'अजायमानो बहुधा विजायते' । It is therefore established that the God pointed out here is the Supreme Narayana.

The eight mantras referred here as 'हिरण्यगर्भ इत्यष्टौ' relate to the version found in तैत्तिरीयसंहिता and not to the reading found in

Rigveda. In Rigveda (X-121) Samhita ten Riks are found in this Sukta. The meanings do not vary anyhow. The nine mantras of हिरण्यगर्भसूक्त of Rigveda have the common refrain 'कस्मै देवाय हविषा विधेम and the concluding mantra contains the words 'प्रजापते न त्वदेतानि' and this term प्रजापति denotes the Lord of all creatures, Sriman Narayana, the purusha propounded in the upanishats.

'हिरण्यगर्भ इत्यष्टौ' - This statement in the body of this upanishat is made to expound that Hiranyagarbha certainly refers to the Supreme Bhagavan just like the word "Prajapathi". By this the doubt whether it relates to the first born chaturmukha is cleared. The Lord who is to be worshipped with all oblations and worship is none other than the Antaryamin of all entities, The great Lord of Lakshmi.

Hiranyagarbha is praised in the first mantra as 'भूतस्य जातः पतिरेक आसीत्' and this characteristic of being the निरुपाधिकभूतपति determines that He is the Supreme being Sriman Narayana. The Vishnu Sahasranama praises Vishnu by the name 'हिरण्यगर्भः शत्रुघ्नः' etc. In Vishnu Smrithi it is ordained that the worship of Bhagavan should be made with the recitation of the eight mantras of this section. From other corroborative evidences such as 'हिरण्यगर्भो भगवानेष छन्दस्सु पठ्यते', 'अग्रे हिरण्यगर्भस्त्वं भूतस्य समवर्तत' it becomes established that the eight Riks commencing with 'हिरण्यगर्भः समवर्तताग्रे' refer to the Supreme Lord Sriman Narayana.

Now we may note the mantras along with their meanings -

अद्भ्यः संभूतः पृथिव्यै रसाच्च । विश्वकर्मणः समवर्तताधि ।
तस्य त्वष्टा विदधद् रूपमेति तत्तुरुषस्य विश्वमाजानमग्रे ॥

1) This Brahmanda was born of waters. The universe of moving and non moving beings came into existence out of the essence of the earth. This universe was created by the over Lord, The creator of every thing. The all-creator has the form of this universe as his body and is pervading everything.

I came to know in the beginning itself that this universe is belonging to that purusha alone and is subservient to him.

वेदाहमेतं पुरुषं महान्तं । आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति नान्यः पन्थाः विद्यतेऽयनाय ॥

2) I know this purusha, Sriman Narayana who is the great, the brilliant like the sun and who is beyond and above the primordial matter. He who knows paramatman thus becomes immortal here alone in this birth itself. There is no other path for liberation.

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

3) Sriman Narayana, the Lord of all entities sentient or non-sentient moves within the cave of the hearts of all as the inner controller. Being of the nature of having no birth, He is born many-wise on account of His Divine will. The wise know well the cause of His birth. Such yogins yearn to attain the eternal abode where the eternals ever abide.

यो देवेभ्य आतपति । यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातः । नमो रुचाय ब्राह्मये ॥

4) Obeisance unto that supreme Brahman who ever shines out effulgently to the Nityasuris, who has blessed the eternals with the supreme good from beginningless time, who manifested Himself even prior to the origination of the Gods, and who is resplendent Brahman.

रुचं ब्राह्मं जनयन्तः देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात् तस्य देवा असन् वशे ॥

5) The Gods uttered before the Lord that word "Namah" that generates the love of supreme Brahman. All gods beginning with the four faced Brahma become dependents upon that knower of Brahman who is aware of this.

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ । अहोरात्रे पार्श्वे । नक्षत्राणि रूपम् ।
अश्विनौ व्यात्तम् । इष्टं मनिषाण । अमुं मनिषाण । सर्वं मनिषाण ॥

6) Goddess Earth and Sri Mahalakshmi are the spouses of that Paramatman. Day and night they will be by His side alone. The auspicious form of the Lord is effulgent like stars. His face is most handsome like the Aswins. Grant us our desires, grant us this your eternal service. Grant us all service unto you.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हिवषा विधेम ॥ 1

Prior to creation paramatman was residing in his supreme abode in Vaikunta. He created the hosts of beings at the time of creation and became the ordainer of all. He supported the Earth and other nether worlds as well as heaven and the worlds above. May we be able to offer the oblation of the form of our Atman unto that resplendent Lord of people, (whose name is "किं").

यः प्राणतो निमिषतो महित्वैक इद् राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषाविधेम ॥ 2

May we be able to offer the oblation of the form of our Atman to that paramatman, the Lord of all people, who became

the one sovereign ruler of all living beings moving and non-moving on Earth, and who rules from within all the bipeds and quadrupeds evident on the earth.

यः आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छ्छायाऽमृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ 3

He who bestows Himself to those who seek refuge in Him, He who gives strength to experience Himself, He whose divine command is implicitely obeyed by all beings, He to whom Gods like Indra and others are all subservient, He whom immortality follows like the shadow and He to whom the God of Death is subservient, to that Lord of all creatures may we offer the oblation of the form of our atman.

यस्येमे हिमवन्तो महित्वा यस्य समुद्रगँ् रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ 4

To whom these snowclad mountains are subservient, on account of the glory of whom the living beings residing in the ocean and on earth are said to be subservient to Him, to whom these main directions and people living in those directions are subservient and to whom these main directions and intermediary directions are arms, to such Lord of all creatures, may we offer our oblation of the form of our Atman.

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितौ व्येति कस्मै देवाय हविषां विधेम ॥ 5

Whom the Dual Deity heaven and Earth द्यावापृथिवी shining by light and established for the protection of the world, wailing on account of fear from the Asuras, looked up with their eyes with regard for the Termination of their fear, and ruled over by whom the sun rises and sets, to that Lord of people may we offer our oblations.

येन द्यौरुग्रा पृथिवी च दृढे येन सुवः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ 6

By whom the powerful sky and the terrestrial region were made firm, by whom the blissful heaven was firmly established in its place, by whom the world of Brahma and others was made highly joyful, He who resides in the paramakasa named vaikunta which is beyond Rajas or the material region, with the immeasurable glory of His essential nature and auspicious qualities, unto Him may we offer our oblations.

आपो ह यन्महतीर्विश्वमायन् दक्षं दधाना जनयन्तीरग्निम् ।
ततो देवानां निरवर्ततासुरेकः कस्मै देवाय हविषाविधेम ॥ 7

The vast causal waters capable of originating the four faced Brahma, the first born and which were energetic in producing the cosmic egg pervaded all entities. He who created such waters first, became the supporter of all entities, being the one breath of all gods. To such Lord of all creatures may we offer our oblations.

यश्चिदापो महिना पर्यपश्यत् दक्षं दधाना जनयन्तीरग्निम् ।
यो देवेष्वधि देवएक आसीत् कस्मै देवाय हविषा विधेम ॥ 8

He viewed the waters by virtue of his greatness in such a way that they would be able to create the cosmic egg and others. He, the creator of this universe was by his very nature the one god over all other gods. May we offer our oblations unto that Lord of all people.

एष हि देवः प्रदिशोनु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः ॥
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखास्तिष्ठति विश्वतोमुखः ॥
13

This Lord has verily entered into all entities existing in all directions. He alone is all entities born in the past, that are presently in the wombs and are to be born differently and all entities that would be born in the future. The pratyagatman or the individual soul is his मुख or body. He has as his body all non sentient objects.

प्रदिशोनुसर्वाः means 'प्रकृष्टाः दिशः अनु प्रविष्टः । अनु is split from प्रदिशोनु and explained as अनुप्रविष्टः. One who has entered into all. As he has entered into all entities, He is verily everything and has everything as His body. He is verily all that were born before, that are now being born and all that would be born differently in the future. How can he be said the self of all? He is said so as he is प्रत्यङ्मुख । प्रत्यक् means pratyagatma and मुख means शरीर or body । As all individual souls are his शरीर He is the सर्वात्मान्, self of all । शरीर or body is that which is invariably supported, ruled over and used for the purposes of itself by an atman. The plural number in pratyanmukhah is vedic usage and it is to be taken in the singular.

This expounds the glory of Paramatman. The lord is immanent in all entities sentient or non-sentient as their inner controller.

'विश्वतोमुखः' signifies that He is having all non-sentient or अचेतन as his शरीरं ।

Thus this mantra establishes the सर्वात्मकत्व of the supreme being and the fact of sentient and non-sentient beings being his sarira.

विश्वत श्चक्षुरुत विश्वतोमुखो विश्वतोहस्त उत विश्वतस्पात् ।
सं बाहुभ्यां नमति सं पतत्रै र्द्यावापृथिवी जनयन् देव एकः ॥ 14

The Lord has eyes in all places. He has his faces in all directions. He has his hands in all places. He has his feet in all

directions. That one Lord creating heaven and earth makes Jivatmans associated with arms and feet.

Refer श्वे. उ. ३-३: गीता १३-१३
श्वे.उ. - ४- ३ - 'त्वं जातो भवसि विश्वतोमुखः' ।

He is capable of doing all actions that could be done with His hands and feet, in all directions. 'सर्वतः पाणिपादकार्यशक्तम्' (गी. भा. १३-१३) He is capable of functioning in all directions with all his infinite eyes etc. He can see without eyes, hear without ears, move without legs etc., as he has pervaded everything in this universe. Such a Lord has endowed all beings with bodies and indrias at the time of creation. बाहुभ्यां - associating the jivas with hands relates to gods and human beings whereas सं पतत्रैः - relates to the creation of birds, animals and creatures.

He is capable of doing all functions in all places on account of his will alone. The Rigveda describes him as 'विश्वरूप' (Rig.1-13-10) The entire universe is His form - The वैश्वानरविद्या declares that form of the Lord as - अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ' etc.

**वेनस्तत्पश्यन् विश्वा भुवनानि विद्वान् यत्र विश्वं भवत्येकनीळम् ।
यस्मिन्निदगँ् सञ्च विचैकगँ् स ओतः प्रोतश्च विभुः प्रजासु ॥ 15**

The omniscient paramatman is directly perceiving all the worlds just like the sun. In Him all this universe becomes one. In Him all this universe becomes united without the differentiation of names and forms and also with the differentiation of names and forms. That all pervasive Lord has pervaded all entities sentient and non-sentient being the warp and the whoop.

The omniscience of the Lord as well as his all - pervasiveness are described here. वेनः is split as वा इनः and वा is having the sense of इव / The meaning will be "just like the sun" - The Rigveda says that the lord sees everything with the light of the sun, 'यत्पश्यसि चक्षुषा सूर्यस्य' (RV-7-98-6) वेन is taken as a proper noun also and he is said to be a gandharva who causes rain from the clouds (Rv 10-10-123). वेनः is explained elsewhere as Indra. Bhatta Bhaskara explains 'वेनः कान्तः परमात्मा' / The universe of sentients and non sentients is inseparable from the Lord and at the time of प्रलय they are united with the Lord in the subtle form without the articulation of names and forms. They are always inseparable from the Lord and so at the time of creation also they are one with the Lord, having the differentiation of names and forms. The Rigveda says 'असच्च सच्च परमे व्योमन्' He is the warp and the whoop. His relationship on account of his svarupa is called as 'ओतः' - This means स्वरूपाश्रित / प्रोतत्वं means that everything else is ruled over by him and this relationship is on account of his धर्मभूतज्ञान /

**प्र तद् वोचे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ।
त्रीणि पदा निहिता गुहासु यस्तद् वेद सवितुः (सपितुः) पिता सत् ॥ 16**

The paramatman called Gandharva (one who supports the earth) taught the immortal word of the form of veda to him (the four faced Brahma) residing in the ether of His navel. In the paramapada the three forms of that paramathman are hidden. He who knows that will become the father of the father.

The term अमृतम् does not mean the eternal abode here because the word त्रीणि पदा is used in the later part of this mantra. So अमृतम् means that which is eternal on account of अपौरुषेयत्व / नाम means name and that implies the veda which is of the form of शब्दप्रपंच / गुहासु means places like the naval and the heart. प्र is to be taken

with वोचो to form प्रवोचे. The idea is that the Lord taught the veda to the चतुर्मुख ब्रह्मा residing in his naval 'यो वै वेदांश्च प्रहिणोति तस्मै' - त्रीणि पदा निहिता गुहासु' - Here the word गुहासु means paramapada and the त्रीणि पदानि or three forms are the भोग्यस्थान, भोगस्थान and the भोगोपकरणस्थान of paramatman - The object of experience, the place of experience and the instruments of experience of paramatman. This is the same as 'त्रिपादस्य अमृतं दिवि' One who realises this will become the father of the father. That means he will never be born. He will not be born as a son to any father. The compassionate act of teaching the knowledge of the ultimate Reality and the fact of the three fold states of divine experience in the supreme abode are taught in this mantra.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवांमृतमानशाना स्तृतीये धामान्यभ्यैरयन्त ॥ 17

He is our relative and creator. He is the bestower of all good. He knows verily the three abodes of all people. In Him gods experienced the host of auspicious qualities that are like nectar and reaching the third abode they sing in ecstasy the glory of the Lord before him.

The Lord is the near relative and dear friend of all. The Rigveda says 'त्मव् जामिर्जनानां अग्नेमित्रो असि प्रियः' (१-७५-४) He is the creator and protector of all. He is verily in the know of all creatures in the world along with the भोग्य, भोगस्थान and भोगोपकरण of all. The first half of this mantra is found with slight difference in the RV 'यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा' (RV 10-82-3). यत्र अमृतं आनशाना:' - experiencing the auspicious qualities (अमृतवत् भोग्यं कल्याणगुणजातं) of that paramatman. 'तृतीयेधाम्नि' - In the Third abode i.e., the paramapada while taking into account the other two namely Daharakasa and the Aditya Mandala. अभ्यैरयन्त - परस्पराभिमुखतयागानं

कुर्वन्ति । mutually facing the Lord. They will sing samans as pointed out in एतत् साम गायन्नास्ते । Paramapada may be taken as the Third abode even as described in this upanishat in the beginning viz., milky ocean, aditya mandala and paramapada.

Meditation upon paramatman alongwith his auspicious qualities by a yogin is pointed out here. A devotee or upasaka meditates upon His auspicious qualities and attaining His supreme abode experiences the Lord with all his qualities and sings samans in ecstasy glorifying Him.

परि द्यावापृथिवी यन्ति सद्यः परि लोकान् परि दिशः परि सुव. ।
ऋतस्य तन्तुं विततं विचृत्य तदपश्यत् तदभवत् प्रजासु ॥ 18

The Devas or the liberated at once traverse around the heaven and the earth. They traverse around all the worlds, all directions and the supreme abode of the Lord. Such of the people who see the lord see the pervading subtle thread of karma of the form of good and bad actions in respect of the bound selves and grant the fruits to them accordingly.

The suris that are called by the term Devas move in all the worlds according to their will as declared in the sruti - सर्वान् लोकान् कामान्नी कामरूप्यनुसंचरन् /. They move in all worlds such as "Dyuloka" "Prithivi" and others. They move among all objects in all directions. They also move in the abode of the Supreme Lord called by the term सुवः - the subject word in the first half of the mantra is to be taken as Devas as mentioned in the previous mantra. The term "prajasu" relates to the bound selves or बद्धजीवि / Why do not all people move in all the worlds? It is because they are yet subjected to the effects of the continuing series of karma. The Lord is free from partiality. He considers the karmas good or bad done by the respective jivas while granting them those benefits. This is pointed out in the sutra कृतप्रयत्नापेक्षस्तु, विहितप्रतिषिद्धावैयर्थ्यादिभ्यः / (वे.सू. २-

३-४१). Karma is very subtle and कर्मप्रवाहपरम्परा is very wonderful yielding different kinds of results . Just like the thread of a sheet of cloth it is very subtle. The Supreme Brahman sees their karma or that "Tantu". तदपश्यत् relates to parabrahman. -

The Lord is our near relative and well wisher. Not only does He incarnate Himself on this Earth for redeeming us but He also makes the suries, ever enjoying communion with Him, born on this Earth as preceptors and well wishers to lead humanity to deliverance.

The second half of this mantra can also be explained as follows-

At the outset it is mentioned that the Gods or devas are moving amongst the people of this world. Of the people of this world he who gets liberated from the bond of karma on account of the grace of the Lord and the devas, realises Brahman and attains Brahman. Others that are bound by the bond of karma remain afflicted.

परीत्य लोकान् परीत्य भूतानि परीत्य सर्वाः प्रदिशो दिशश्च ।
प्रजापतिः प्रथमजा ऋतस्यात्मनाऽऽत्मानमभिसंबभूव ॥ 19

The overlord of all beings, the first generator of Karma, pervading all the world and all beings and all entities in all directions and inter directions as the inner controller created the atman out of himself.

The Lord has pervaded all entities sentient and non-sentient as their inner controller. He is the "Pathi" or "Sheshi", The overlord and master of all. ऋत means karma. The first generator of karma or प्रथमजा means that at the time of creation He will cause the karma paripaka. That means he wills to bestow the results of karma to the respective souls. He creates this universe out of himself. That means He wills to become many and by making the non-sentient matter united with Him in the subtle form to undergo change to assume the

gross form of this universe and by making the jivatman united with him enter the several bodies. He resides as the innerself of the jivatman and he pervades all entities on all sides. He Himself is the creator and the instrument of creation.

The over Lord himself of all beings, moves in this world for achieving the good of all beings, for which purpose he directs the suris to be born here among these ignorant beings. The most compassionate Lord creates these worlds, endows the Atmans with bodies and sense organs and pervades all, and with great effort wins to his side one or two atmans by making Himself realized. This shows (1) That the Lord is eager to save the atman from samsara, (2) just as it shows that the jiva is attached to the world.

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥ 20

I have attained refuge in the Lord of the assemblage of the eternal suris, who is an abode of marvellous auspicious qualities, who is very dear to the seers, who is the means to the attainment of all desires, who is the most worshipful and who is ever omniscient.

सदस् means नित्यसूरिपरिषत् । He is the Lord of the Nityas and muktas. अद्भुतम् or marvellous implies that He is ever qualified by wonderful auspicious qualities. The word 'इन्द्र' means by implication a jnanin and the lord is most dear to a jnanin as seen in 'प्रियो हि ज्ञनिनोऽत्यर्थं' ।

काम्यम् is explained as kamyasadhanam just like the word 'काम्यकर्म'. He is seen as a means to the attainment of the object of desire फलसाधनतया दृष्टत्वोक्तेः ॥

मेधाम् means that he has full knowledge of all sorts without

any diminition or limitation. 'अयासिषं' - the meaning is that I have sought refuge in that Supreme Lord.

मेधामयासिषम् may also be interpreted as related to the jivatman. Then the meaning of the mantra will be 'सदसस्पतिंप्रति भक्तिमेधावान् आसम्' - I have gained the knowledge of the form of devotion towards the Lord of the nityasuries. Ramanuja calls this 'शेमुषी भक्तिरूपा। 'सनिं' means 'भजनीयम्' or the worshipful.

"I am endowed with that wealth of devotion which is in accordance to please the Lord Vasudeva, who is the supreme object of my attainment" - is the gist of this mantra.

उद्दीप्यस्व जातवेदोऽपघ्नन् निकृतिं मम ।
पशूगूँश्च मह्यमावह जीवंनश्च दिशो दशा ॥ 21

O, Omniscient Lord, destroying my sin, shine brilliantly. Bring to me animals that are useful for your worship. Bring to me from all the ten directions food and others essential for my livelihood.

"Jataveda" means the omniscient Lord. He knows verily all that is born. Make me freed from sin and having thus purified me shine aloft. This mantra refers to the brightening of the lamp in the morning at the time of the Abhigamana. This mantra is recited when waving the arati or lamp before the Lord at the time of worship.

मानो हिगंसीज्जातवेदो गामश्वं पुरुषं जगत् ।
अबिभ्रदग्न आगहि श्रिया मा परिपातय ॥ 22

Lord, the omniscient, pray do not slay the world of cattle, horse and men that belong to us. Without bearing the terrible form, O Agni, come to us. Associate me with wealth.

Jataveda means सर्वज्ञ or the omniscient. The host of animals and men that are mentioned here are those that are useful for the worship of the Lord. Agni is the अग्रनेता or the leader that leads his devotees forward. The Lord is prayed here to approach his devotees without assuming a terrific form. 'श्रिया परिपातय' means - "associate us with wealth".

As there is no specific reference to the paramatman in these mantras and as these mantras are prescribed for waving lamps before the Lord or दीपसमर्पण the word Agni may be taken as related to the deities Agni and others.

पुरुषस्य विद्म सहस्राक्षस्य महादेवस्य धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥ 23

We worship (meditate upon) the purusha. For that purpose we meditate upon Mahadeva the omniscient. May that God Rudra, prompt us that meditation upon the purusha.

The mantras that are to be repeatedly recited by the devotees of the respective deities are now introduced. They are termed after such deities such as "Rudra Gayatri", "Ganesha Gayatri", "Garuda Gayatri", etc. From this it becomes clear that these are not required to be recited by all everyday. The Dhyana is mainly related to the purusha. Purusha signifies the paramatman. For the sake of that this is prescribed as ordained in 'शंकरात् ज्ञानमन्विच्छेत्' । 'शंकरोपासनस्य भगवदुपासनहेतुत्वात्' ।

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥ 24

We meditate upon that Purusha - Sriman Narayana. For that purpose , we meditate on Mahadeva. May that Rudra prompt us for that meditation.

तत्पुरुष is dissolved as स चासौ पुरुषश्च / The Purusha is the one who is reffered to earlier viz. Narayana. The entire mantra may be interpreted in favour of Rudra also. तत्पुरुषाय then means 'तस्य परमात्मन: पुरुषाय' (Rudra belonging to paramatman). The word 'तत्' signifies Paramapurusha as declared in - 'ओम् तत्सदिति निर्देश:' /

The idea is - we meditate upon Rudra who belongs to Paramatman. On account of this anusandhana of Rudra as belonging to paramatman as he is, it becomes possible for us to gain our object viz Dhyana of Paramatman. By the grace of Rudra, this becomes possible.

तप्तुरुषाय विद्महे वक्रतुण्डाय धीमहि ।
तन्नो दन्ति: प्रचोदयात् ॥ 25

We meditate upon that Purusha. For that purpose, we meditate upon 'Vakratunda' - the Lord of the curved trunk. May the Lord with the elephant face invigorate us.

तत्पुरुषाय विद्महे सुवर्णपक्षाय धीमहि ।
तन्नो गरुड: प्रचोदयात् ॥ 26

We meditate upon that Purusha. For that purpose, we meditate upon the one who has beautiful coloured wings. May that Garuda invigorate us. This is called 'Garuda Gayatri'.

कात्यायनाय विद्महे कन्यकुमारि धीमहि ।
तन्नो दुर्गि: प्रचोदयात् ॥ 27

We meditate upon Durga who belongs to Katyayana Gotra, and who is the resplendent maiden. May that Durga prompt us.

Katyayana relates to the gotra. In the word Kanya Kumari, Kanya signifies that she is दीप्तिमती / Kanya means Kumari - the virgin. This is known as 'Durga Gayatri'.

नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णु: प्रचोदयात् ॥ 28

We meditate upon Narayana. For that we devote ourselves to Vasudeva. May that Lord Vishnu invigorate us.

This is well-known as 'Vishnu Gayatri'.

सहस्रपरमा देवी शतमूला शताङ्कुरा ।
सर्वँ हरतु मे पापं दूर्वा दु:स्वप्ननाशनी ॥ 29

May the tender sprout of the grass, more celebrated than thousands of sprouts, united with hundreds of roots and sprouts, the destroyer of bad dreams, destroy all my sins.

This mantra is prescribed for wearing the tender sprouts of grass on one's head at the time of ablution. It is said that by wearing the auspicious tender grass, that is the destroyer of bad dreams, the prosperity of one's children and attendants will be ensured.

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।
शिरसा धारिता देवि रक्षस्व मां पदेपदे ॥ 30

O'Goddess Earth, you bear the trampling of horses and chariots and the strides of Sri Mahavishnu. I bear you with reverence on my head; protect me always.

This mantra, along with the three succeeding mantras, are prescribed for collecting the मृत् and wearing it on one's head at the time of ablution. The Goddess of Earth bears with patience the trampling of the horses at the time of their movement. This 'padanyasa' is unavoidable. You are not here only to bear our foot-steps. But you are to be worshipped by placing you on our heads. Krishna does not only take strides on you; but, he is going to lift you up and embrace you with his arms.

उद्धृतासि वराहेण कृष्णेन शतबाहुना ।
भूमिर्धेनुर्धरणी लोकधारिणी ॥ 31

You were lifted up by Krishna with his hundred arms, in the form of Varaha. You are well - known as Bhoomi, Dhenu, Dharani and the supporter of all worlds.

This is also prescribed in the ritual of मृद्ग्रहण or collection of the sacred earth. When Goddess Earth was drowned in the waters, the Lord assumed the form of the Divine Boar, separated the earth from the bottom of the Anda, and lifted it up to its original position by placing it on his tusk. The Lord did not take strides only on it, but also lifted it up with a stout effort. The word Krishna means - One who delights the earth - 'कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः' ।

मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतं ।
त्वया हतेन पापेन जीवामि शरदः शतम् ॥
मृत्तिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥ 32

O' Earth, destroy my sin; destroy whatever misdeed is done by me. My sins having been destroyed by you, may I live a hundred autumns. O' Earth, bestow on me nourishment - Everything is established in you.

This mantra भूमिः ..... प्रतिष्ठितम् is prescribed for मृद्धारण or bearing the purifying mud on one's head. All things are produced in Earth. So, she is called भूमिः । She is called a cow because all desires are showered by her. As she is stationed without movement, she is धरणी । निश्चलतया अवस्थानात्धरणी । शरदः signifies संवत्सरान् ।

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीगं सर्वभूतानां तामिहोपह्वये श्रियम् ॥ 33

I invoke you to come near us, O' Goddess Earth, who art

the ruler of all entities, who art known by odour, who art invincible by sins, who art ever full and who art associated with cowdung and others.

This mantra is also prescribed in bearing मृत् on the head. The means to be aware of earth, is its quality odour. गन्धः is the व्यञ्जक of earth. श्रियम् has the meaning of भूमि in this context. श्रियमिति भूम्यर्थकम् .

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।
यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ॥ 34
यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।
तन्न इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु पुनः पुनः ॥ 35

I seek refuge with Varuna, the weilder of the beautiful weapon. Grant me thy waters being besought by me. Whatever sin was done by me by eating food of vicious people or by receiving gifts from sinners, or committing sin by word, thought or deed, may Indra, Varuna, Brihaspati and savitr purify all that again and again.

This is the mantra which is a prayer to the presiding deity of the holy waters. हिरण्य श्रृङ्ग means रमणीयायुधः । कर्मणा means by body कर्मप्रधानेन कायेन । The three instruments of action namely body, speech and mind are mentioned by this.

सुमित्रा न आप ओषधयः सन्तु
दुर्मित्रास्तस्मै भूयासुर्योऽस्मान् द्वेष्टि यश्च वयं द्विष्मः ॥ 36

May the waters and oceans be good friends of ours. May they become enemies to one who hates us and whom we hate.

This mantra is used in invoking the holy waters where ablution is taken 'तीर्थाभिमन्त्रणमन्त्रः' ।

नमोऽग्नयेऽप्सुमते नम इन्द्राय

नमो वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥ 37

यदपां क्रूरं यदमेध्यं यदशान्तम् तदपगच्छतात् ॥ 38

Obeisance to Agni who resides within water. Obeisance to Indra. Obeisance to Varuna. Obeisance to the wife of Varuna. Obeisance to waters.

May that which is harmful, what is impure, what is disturbing as related to waters becomes cleared.

This mantra is prescribed in offering salutations to the deities residing in waters.

अत्याशनादतीपानात् यच्च उग्रात् प्रतिग्रहात् ॥

तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥ 39

May the King of waters, Varuna, wipe out with his hand that sin which was caused by eating prohibited food and drinking prohibited drinks and also that sin caused by the receiving of gifts from the terribly sinful.

This mantra and the next mantra are prescribed in sprinkling the holy waters of the तीर्थ on one's own head.

सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।

नाकस्य पृष्ठमारुह्य गच्छेत् ब्रह्मसलोकताम् ॥ 40

May I, whose sin is wiped out by you, becoming sinless, freed from the quality of Rajas, freed from the defect of Rajas of the mind, being freed from all defects go to the world of Brahman climbing the region of heaven.

ब्रह्मसालोक्यं गच्छेयं । गच्छेत् is Vedic usage. इमौ मन्त्रौ स्नानकाले मूर्धिजलसेचनार्थौ ।

इमं मे गङ्गे यमुने सरस्वति शुतुद्रिस्तोमगूँ सचता पुरुष्णिया

असिक्निया मरुद्वृधे वितस्तयार्जिकीये श्रृणुह्या सुषोमया ॥ 41

O' Ganga, Yamuna, Sarasvathi, Shutudri, Marud - vrdha along with the river Parushni, Arjikiye, along with Asikni, do come here along with Vitasta & Sushoma river. Having come upon here, please listen to this praise offered by me.

This is a prayer addressed to the rivers such as Ganga and others. The holy waters are prayed to make their presence in the waters to purify one who takes a bath in it. This is expressly stated in the verse -

गङ्गे च यमुने चैव गोदावरि सरस्वति ।

नर्मदे सिन्धु कावेरि जलेऽस्मिन् सन्निधिं कुरु ॥

'इमं मे स्तोत्रं श्रृणुहि' - Having come upon here, Listen to this praise.

ऋतञ्च सत्यञ्चाभीद्धात् तपसोऽध्यजायत ।

ततो रात्रिरजायत ततस्समुद्रो अर्णवः ॥ 42

समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद् विश्वस्य मिषतो वशी ॥ 43

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवंच पृथिवीञ्चान्तरिक्षमथो सुवः ॥ 44

At the time of creation from the paramatman who is called by the name Tapas and who was characterised by the splendour of the form of his true will were born ऋतं or non-sentient matter of ever changing nature and सत्यं or the order of sentients that never undergo any change in their essential nature. There was night born. (The evolutes of prakruti such as Mahat etc. were

born : they are called Ratri on account of their being the cause of ignorance) There the ocean was born. (The word samudra signifies huge volumes of water and this signifies the group of elements.) Then Arnava or the Brahmada, that is the effect of the elements was born.

Then after the cosmic egg was born, was born "Samvatsara" ie., prajapathi, the four faced Brahma.

The ruler of the universe that gained existence, namely "Dhata", the fourfaced creator, created the sun and the moon, as in the previous kalpa for the purpose of ordaining day and night. He also created the Dyuloka, Prithivi, Anthariksha and Suvarloka.

These three mantras beginning with 'ऋतं च' and concluding with 'अथो सुवः' are famous as अघमर्षणसूक्तम् । This Suktha is to be repeated while taking a bath in water. ऋतं and सत्यं have different meanings under different contexts. Here they mean, the non-sentient and the sentient entities. अभीद्धात् - उत्पन्नात् । तपसा means परमात्मसंकल्पात् । This is explained in the श्रुतप्रकाशिका (1- 4 -29) as 'अभिध्यानरूपदीप्तिविशिष्टात् तपःपदवाच्यात् परमात्मनः' । अचेतन is called by ऋतम् here. ऋच्छति गच्छति विकारं इति अचेतनं प्रधानं । सत्यं is the sentient principle or the Jivatman who never undergoes स्वरूपान्यथाभाव । Ratri signifies the evolutes महत्, अहंकार, etc. because they are causes of अज्ञान । समुद्रशब्देन जलराशिवाचिना भूतवर्गः उपलक्ष्यते । अर्णव signifies the Brahmandam - तद्विकार ब्रह्माण्डम् । संवत्सरः means the four - faced Brahma 'प्रजापतिः' संवत्सरो महान् कः'

मिषतः विश्वस्य means लब्धसत्ताकस्य जगतः । धाता means Chaturmukha. This may signify Paramatman Himself. Further creation of names and forms is done by the four - faced - Brahma.

But, even here, it is to be noted that the supreme Brahman alone in the form of those entities creates. 'चतुर्मुखशरीरकः परमात्मा'

दिवः is the world above the place of Dhruva. It is said to be at the limit of Satyaloka. अन्तरिक्ष is the mid -region between the Sun and the Earth. सुवः is the world which is in between the Sun and the Dhruva.

These three mantras expound the fact of the creation of this world. The world was created by paramatman by His True Will. Creation here means only differentiation in state. Matter as well as the Jivatman are eternal and non - created. In a subtle form they were one with Paramatman and then also the Lord was the supporter, ordainer and master of these. As described in Chandogya - 'तत्तेजोऽसृजत' He brought the subtle matter to the state of Tejas. Further creation also was by Him alone as the self of Tejas, Jala and Annam. This type of creation viz collective and individual is suggested here. The evolution of the elements and quintuplication of them and formation of the Brahmanda and the creation of the first born viz. Chaturmukha Brahma relate to collective creation. The articulation of names and forms through the four-faced brahma signifies individual creation. The creation of Samvatsara or Prajapati marks the beginning of the individual creation. In the purusha sukta the creation of Chaturmukha is mentioned in the statement 'विराजो अधि पूरुषः'

Why are these mantras called अघमर्षणिसूक्त ? Perhaps, a person will realise by a reflection of these that he is utterly dependent upon Paramatman and that he is not all independent. When one realises the greatness of the lord and ones utter subservience unto Him, one will not commit the sin of आत्मापहार. This True Knowledge will set at naught that आत्मापहारदुरित ।

यत् पृथिव्यागँ रजः स्वमान्तरिक्षे विरोदसी ।
इमागँस्तदापो वरुणः पुनात्वघमर्षणः ।। 45

May these waters and Varuna, their presiding deity, the destroyer of sins, purify me of all my sins done in both the worlds viz on this Earth and the other world.

Rajah means sin. On account of its different forms, the plural is used as इमानि तानि / God Varuna is well-known as the destroyer of sins. Rajas may mean dirt as well as sins. Waters are purifiers of both. This mantra is a prayer for the destruction of sins.

एष भूतस्य भव्ये भुवनस्य गोप्ता ।
एष पुण्यकृतान् लोकानेष मृत्योर्हिरण्मयम् ॥ 46

द्यावापृथिव्यो र्हिरण्मयगँ् सगँ्श्रितगँ् सुवः ।
स नस्सुवस्सगँ् शिशाधि ॥ 47

This Varuna is the protector of the world that was in the past and that would be in the future. He is the protector of the worlds that are gained by those that have done punya. He protects the Golden World of the द्यावापृथिवी । The Golden World सुवः, which is on the Earth, is also protected by him. May you of such greatness, show to us the world of Bhagavan called as सुवः ।

एषः Signifies Varuna mentioned in the previous mantras. Varuna is the protector by virtue of his being the presiding deity of waters. He is the protector of the worlds of those that have done punya. द्यावापृथिव्योः संश्रित सुवः' - Even on this Bhuloka, there are said to be स्वर्गलोक and so there is no incompatability in saying like this. This idea is 'भूलोकेऽपि भूमयाः स्वर्गलोकाः सन्तीति प्रसिद्धेः नानुपपत्तिः ।' The idea is 'सः त्वं जगत्कारणभूतः स्वर्गलोकं सम्यक् शिशाधि- दर्शयेत्यर्थः' ।

आर्द्रंज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माहमस्मि ।
योऽहमस्मि ब्रह्माहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥ 48

The self - effulgent waters are shining. Fire is effulgent. I am that self - luminous. I am Brahman. I who am such a one (different from body and others) am having Brahman as my self. Being of that form as I am, I offer myself as an oblation unto the Lord.

This mantra is expounding that the Atman is different and distinct from the body, the indriyas and others - just like the mantra, 'वायुरनिलममृतमथेदं भस्मान्तं शरीरम्' (इश) ।

Though it is आर्द्र or wet, it burns. This is a wonder. This is suggestive of the body being reduced to ashes. The word आर्द्र signifies जलतत्व and the term ज्योतिः signifies तेजस्तत्त्व / This is indicative of all non-sentient entities. This means that all अचेतन is shining out as different and distinct from the चेतनतत्त्व / or आर्द्र may imply that body constituted of the five elements. ज्योतिः Signifies all the indriyas that are designated by the term ज्योतिः / I am of the form of 'स्वप्रकाशज्ञानरूप'- I am the self of all these entities. 'प्रकाशमानसर्वभूतात्माभूतोऽस्मि' / This is the meaning of 'Brahmahamasmi' in the first half of the mantra.

'योऽहमस्मि' means एतादृशोऽहं / I of this nature of being different from the body, the indirya and others - 'देहेन्द्रियादिविलक्षणतया यादृशरूपोऽस्मि -तादृशोऽहं / ब्रह्मात्मकोऽस्मि - I am having Brahman as my atman. The idea is ब्रह्मशेषभूतोऽस्मि / being of this essential nature viz. 'ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः' - Being different and distinct from others and being of the form of consciousness.

मां जुहोमि Signifies the offering back of the pure atman to its

original master for getting rid of the sin of having stolen it. - आत्मापहारदोषशान्तये प्रत्यर्पयामीत्यर्थः । By this, the act of self-surrender becomes achieved 'आत्मसमर्पण लक्षणप्रपदनं अनुष्ठितं भवति' ।

अकार्यकार्यवकीर्णी स्तेनो भ्रूणहा गुरुतल्पगः ।
वरुणोऽपामघमर्षणस्तस्मात् पापात् प्रमुच्यते ॥ 49

A doer of a deed that ought not to be done, one who has fallen from the vow of celibacy, one who has committed a theft, one who has killed a foetus, and one who has a sexual affair with the wife of a teacher - all these will be freed from that sin, when he takes an ablution in waters because of the fact that Varuna is a destroyer of sins.

Varuna is the presiding deity over waters. He is a destroyer of sins. So, by merely taking a bath in waters, one will be freed from all sins 'सर्वोऽपि पातकी पातकात् स्नानमात्रेण प्रमुच्यते इत्यर्थः' ।

This is the fruit of taking a bath as prescribed in the Shastras.

रजोभूमिस्त्वमाँ रोदयस्व प्रवदन्ति धीराः ।
पुनन्तु ऋषयः पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः ॥ 50

'May this land of Karma make others cry bitterly', thus do the wise say. May the seers purify me. May the Vasus purify me, May Varuna purify me. May the destroyer of sins purify me.

One who rises above after the bath, utters this mantra and thinks of the termination of suffering of pain etc in the land of Yama. रोदयस्व has the meaning of रोदयतु । The wise say so after their bath.

आक्रान्त्समुद्रः प्रथमे विधर्मन्जनयन् प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधिसानो अव्ये बृहत् सोमो वावृधे सुवान इन्दुः ॥ 51

'Samudra' the cause of this universe, the protector of the worlds, pervaded everything after creating the people. The showerer of all desires, the Great on account of his qualities, the delighter like the moon, the possessor of supreme lordship, the Bestower of all objects sought, the Paramatman flourishes with infinite lustre in the high supreme abode, that is pure, immutable and distinct from the universe.

This mantra is for reflecting upon the 'vibhuti' of the Lord. Samudra means the cause of the universe. 'सम्यक् उद्द्रवति उत्पद्यते जगत् अस्मात् इति समुद्रः । राजा means protector आक्रान् - Pervaded वृषा means one who showers all wishes. बृहत् Signifies that He is not only great by His nature but also on account of his auspicious qualities 'स्वरूपतः गुणतः बृहत्' । सोमः - means moon and this means that He causes delight like the moon. इन्दुः Means परमैश्वर्यशाली । सुवानः - the bestower of the purusharthas. अव्ये अव्यये the unchangeable. Prathame means मुख्ये or most supreme. विधर्मन् signifies that the supreme abode of the Lord is जगद्विलक्षण i.e. distinct from the universe. वावृधे means वर्धते । Thus, in this manthra the glory of the Lord is expounded and the nature of His eternal abode, the paramapada is also described.

जातवेदसे सुनवाम सोममरातीयतो निजहाति वेदः ।
स नः पर्षदतिदुर्गाणि विश्वा नावेव सिन्धुं दुरिताऽत्यग्निः ॥ 52

Let us offer the libation of Soma to the omniscient Jataveda. May the wealth of those that are behaving like enemies, be deprived of them by you. May that Lord Agni, the protector, make us go beyond (cross) formidable sins just as one crosses the ocean with a ship.

This mantra is to be recited for transcending all sins. 'Jataveda' means the omniscient paramatman. "सोमं" - here signifies oblation

that is offered in worship. अरातीयतः means those that are behaving like enemies. In other words, it means enemies. वेद here means wealth or धनम् । अग्निः - paramatman who is signified by the name Agni. 'Parshat' means पालकः or protector. May that mighty Lord make us cross the ocean of sins even as one crosses the ocean with a ship.

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीꣳ शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ 53

I seek refuge with Goddess Durga, who is of the colour of fire, resplendent on account of austerities, who shines out brilliantly, who is prayed for removing obstacles for attainment of the fruits of karma; you do save us from sorrow efficiently. Obeisance unto you of the form of strength.

This mantra is a prayer to Goddess Durga for delivering one from sorrows. वैरोचनीं means कान्तिमतीं । सुतरसि means सम्यक् तारयसि । तरसे means बलाय ।

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥ 54

O' Agni, the eternal youth, free us from all our terrible sins by means of your auspicious will. May the prosperous city and the vast earth become ours. Be the bestower of happiness to our sons and their sons.

This mantra is used in 'Agni Upasthana' or assigning Agni to his original abode after the conclusion of the agnihotra. नव्यः Means youth, the one who never becomes old. पूः Means city. बहुला Means धनधान्यादिसमृद्धा i.e. prosperous with plenty of money and food grains. नः Signifies that these may happen to us. शंयोः -means सुखप्रापक

The terms such as Agni and others mean paramatman alone to शुद्ध्याजिन् according to the sutra 'साक्षादप्यविरोधं जैमिनिः' ।

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि ।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं भूत्ववित्ता तनूनाम् ॥ 55

O' Lord the omniscient, O' Agni, you being the destroyer of sins, protect us by making us cross all our sins even as one crosses the ocean with a ship. Perceiving everything with the mind just like the sage Atri, do become the protector of our bodies.

दुर्गहा - दुर्गाणि दुरितानि हन्तीति दुर्गहा । The word 'न' means 'इव'. Be the protector of our bodies that are associated with us. The body is desired for enabling one to perfect spiritual sadhanas.

पृतनाजितꣳ सहमानमग्निमुग्रꣳ हुवेम परमात् सधस्थात् ।
स नः पर्षदतिदुर्गाणि विश्वा क्षामद्देवो अति दुरिताऽत्यग्निः ॥ 56

We invoke and invite Agni, the conqueror of the army of opponents, the one who bears with the faults of his devotees but who is terrible to his enemies, to come to us from his supreme abode. May that Agni, the forgiver of the faults of his devotees be our protector, by leading us across all sins of ours.

पृतना means army, and here it means the army of the enemies. सहना or forbearance is in respect of the devotees. सधस्थः is explained as सह तिष्ठति अस्मिन्निति सधस्थः । It signifies the स्थान or high place where he is abiding. हुवेम means आह्वयेम । पर्षत् means पालको भवतु ।

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वाञ्चाग्ने तनुवं पिप्रियस्वा - स्मभ्यञ्च सौभगमायजस्व ॥ 57

You are the most praiseworthy in sacrifices. You bestow happiness to your devotees. You are the perpetual endower of benefits. You are self ever youthful. O' Agni, do please your body with the oblations offered by us and grant us prosperity. कं Means सुखं। प्रत्नोषि means cause immensely. सनात् means सनातन or the eternal होता means दाता । आयजस्व means give.

भूरग्नये पृथिव्यै स्वाहा भुवो वायवेऽन्तरिक्षाय
स्वाहा सुवरादित्याय दिवे स्वाहा
भूर्भुवस्सुवश्चन्द्रमसे दिग्भ्यस्स्वाहा
नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवरोम् ॥ 58

This oblation (of the atman) is offered to Agni who is signified by the vyahrithi भूः । This oblation is offered to the Earth, the terrestrial region. This oblation is offered to vayu who is designated by the vyahrithi भुवः । This is offered to 'antariksha' the mid-region. This oblation is offered to (the inner-self of) Aditya who is signified by the vyahrithi सुवः. This is offered to the cellestial region Bhuh, Bhuvah and Suvah. This oblation is offered to (the innerself of) Moon and the directions. Obeisance unto the (innerself of) Gods. This is offered with the address 'svadha' to the (innerself of) manes. All these are ओम्, verily Brahman alone.

These mantras are prescribed in Brahmopasana. These are accessories to the Upasana of Brahman. These are called व्याहृतयः । 'सः भूरिति व्याहरत् भुवमसृजत' - In these statements, the creation of Earth and others was associated with the utterances of these sacred syllables 'व्याहरणनिबन्धनं आसां व्याहृतिपदवाच्यत्वम्' । or व्याहरत् may be explained as 'व्याहृतिं प्रयुयुजे. Then व्याहृति is signified as a सञ्ज्ञाशब्द or technical term. The terms भूः, भुवः सुवः are connected with the terms स्वाहा । They are the names of पृथिवी and others - पृथिव्यादिकवाचीनि । And they also signify the respective deities such as Agni and others that preside over पृथिवी and others. As they are prescribed in Brahmopasana here, their meanings are extended upto paramatman who is the innerself of all.

The व्याहृत्युपासन that is prescribed here is not परविद्या but only what is an accessory to it. भूर्भुवस्सुवरोम् Which is explained as भूर्भुवस्सुवः ब्रह्म is not दृष्टिविधि because there is no reference to the phala of दृष्टिविधि । So, it is to be taken as विशिष्टोपसनविधि or meditation upon Brahman as characterised by all these.

भूरन्नमग्नये पृथिव्यै स्वाहा भुवोऽन्नं वायवेऽ
न्तरिक्षायस्वाहा सुवरन्नमादित्याय दिवे
स्वाहा भूर्भुवस्सुवरन्नं चन्द्रमसे दिग्भ्यः स्वाहा
नमो देवेभ्यस्स्वधा पितृभ्यो भूर्भुवस्सुवरन्नमोम् ॥ 59

This oblation (of the Atman) is offered to (paramatman who is the innerself of) Agni who is signified by the vyahrthi, भूः and who is food (immensely Bhogya). This oblation is offered to prithivi. This oblation is to vayu who is signified by भुवः and who is food i.e. immensly Bhogya. This oblation is offered to Anthariksha.. This oblation to (the innerself of) Aditya who is food (भोग्य) who is signified by the vyahrthi सुवः । . This oblation is offered to the cellestial region, 'Bhuh', Bhuvah' and 'Suvah' - annam - This oblation is offered to the (innerself of) the Moon and the directions. Obeisance unto (innerself of) the Gods. Obeisance unto the (innerself of) manes who are addressed with the term 'svadha'. Bhuh, Bhuvah and Suvah are अन्नम् and ओम् verily Brahman alone.

The paramatman is signified by the term भूः and others. In

this mantra, the भोग्यत्व of paramatman is propounded by the term 'अन्नं' or food.

भूरग्नये च पृथिव्यै च महते च स्वाहा
भुवो वायवे चान्तरिक्षाय च महते च स्वाहा
सुवरादित्याय च दिवे च महते च स्वाहा
भूर्भुवस्सुवश्चन्द्रमसे च नक्षत्रेभ्य श्च दिग्भ्यश्च
महते च स्वाहा नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवर्महरोम् ॥ 60

This oblation (of the atman) is offered to (Paramatman who is the innerself of) Agni who is signified by the vyahrti 'Bhuh'; this oblation to prithivi and to the great. This oblation to vayu who is signified by 'Bhuvah' and to Antariksha and to the great. This oblation is offered to Aditya who is signfiied by 'suvah' and to the cellestial region and to the great. Bhuh, Bhuvah, Suvah - This oblation to the moon, to the stars and to the directions and to the great. Obeisance unto the Gods; Obeisance unto the manes signified by the term 'Svadha', 'Bhuh, Bhuvah Suvah Mahah Om.

In this Anuvaka, paramatman, who is designated by Bhuh and others is described as being characterised by the characteristic 'Mahatva'.

पाहि नो अग्न एनसे स्वाहा । पाहिनो विश्ववेदसे स्वाहा ।
यज्ञं पाहि विभावसो स्वाहा । सर्वं पाहि शतक्रतो स्वाहा । 61

O Agni, protect us from sin. O Omniscient one, protect us. O Resplendent one, protect the sacrifice. O Shatakrato, protect everything.

In the second, third and fourth Anuvakas (Mantras 58, 59 & 60), the vyahrthi mantras that are accessories to upasana are

expounded in three ways. Surrender of the self is intended in these mantras and that is elaborated in four mantras ending with 'Svaha'. and two mantras characterised by 'namah' and 'svadha'. In the fifth Anuvaka (i.e. Mantra 61) what is described as ending with svaha is also meant to subserve the sixth anuvaka (i.e. Mantra 62). It is in the form of anushtup metre when it is read without the words svaha. In this mantra the three deities Agni, vayu and aditya that are designated by the three vyahrtis are found in the same order. The word 'vibhavasu' signifies aditya. The word 'visvavedase' signifies vayu also just as it signifies Agni. The word Shatakrato signifies Indra as stated in the next mantra or it may signify paramatman who is to be worshipped with all rites.

यश्छन्दसामृषभो विश्वरूपश्छन्दोभ्यश्छन्दाग्ँस्याविवेश ।
स तागँ शिक्यः प्रोवाचोपनिषदिन्द्रो ज्येष्ठ इन्द्रियाय
ऋषिभ्यो नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवरोम्॥ 62

The 'pranava', the most celebrated of the Vedas which is of universal form and which was the first born of all the vedas entered into the vedas. That great Indra who is a repository of all learning like a ' शिक्य' or a source of strength taught this secret wisdom of the form of pranava to his disciples. Obeisance to the sages. Obeisance to the Gods and Svadha to the manes. Bhu, Bhuvah, Suvah Om.

In the previous four mantras viz. 58, 59, 60 and 61, the fourfold meditation associated with the vyahritis, Bhuh, Bhuvah, Suvah was described. In this mantra, the eminence of pranava united with the mantras is described here. The word 'ऋषभः' means ' श्रेष्ट or the most celebrated. As pranava is the source and epitome of all speech, it is visvarupa or of a universal form. The sruti says ओङ्कारेण सर्वा वाक् संतृण्णा'. All vedas have the need of pranava. Indriyaya means Indra shishyaya. The word ऋषिभ्यः is also related by some masters to the former part of the mantras as 'ऋषिभ्यः प्रोवाच. As in the earlier

mantras, the Devas, Pitrs, and the vyahrtis, are mentioned here also. The mention of Devas, Rishis and Pitrs is for the destruction of faults or दोष s. Pranava is having छन्दस्त्व as it is the most celebrated of the vedas, as it was born of the vedas and as it has entered into the vedas. So it is rightly described as having a universal form. Pranava is visvarupa as it is the source of all speech - 'सकलवाक्प्रकृतित्वेन' / Indra is called शिक्य: as he is विद्यानां आश्रयभूत: /

नमो ब्रह्मणे धारणं मे अस्त्वनिराकरणं धारयिता भूयासं कर्णयोः श्रुतं मा च्योढ्वं ममामुष्य ओम् ॥ 63

Obeisance unto paramatman. May what I have studied be preserved in my memory. May I bear that wisdom without forgetfulness. May I not swerve from what I have heard with my ears. Om.

This mantra is prescribed to be recited for non - forgetfulness of what has been studied, धारणम् means अविस्मृति:

ऋतं तपस्सत्यं तपः श्रुतं तपश्शान्तं तपो दानं तपो यज्ञस्तपो भूर्भुवस्सुवर्ब्रह्मैतदुपास्यैतत् तपः ॥ 64

The word of Truth is tapas. The word said for the good of the world is tapas. Knowledge is tapas. Peace is tapas. Giving gifts is tapas. Sacrifice is tapas. Bhuh, Bhuvah, Suvah are Brahma. Meditation upon these vyahritis as Brahma is tapas.

For gaining Brahma - Jnana, tapas is necessary. Having taught this, it is expounded here that Tapas is of the form of Satya and others that are aboslutely needed for Tapas. ऋतं is सत्यवचनम् / Satyam is लोकहितवचनपरम् / Meditate upon vyahritis as Brahma. The vyahrtyupasana is commended by this exposition that this tapas alone is renowned as the most supreme of all Dharmas. 'एतदेव तप: सर्वधर्मस्थानाभिषिक्तम् /

The tapas of the form of ऋत् and others is an accessory and व्याहृत्युपासन is the main tapas or Pradhana tapas. After भूर्भुवस्सव: the term ब्रह्म is placed in place of pranava. The meaning of the three vyahhrtis is also ब्रह्म /

यथा वृक्षस्य संपुष्पितस्य दूराद् गन्धो वात्येवं पुण्यस्य कर्मणो दूराद् गन्धो वाति यथाऽसिधारां कर्तेवहितामवक्रामेत् यद्युवेयु वे हवा विह्वलिष्यामिकर्तं पति ष्यामीत्येवमनृतादात्मानं जुगुप्सेत् ॥ 65

Just as the odour of the full blown flowers of a tree blows from a distance the scent of the virtuous deeds blows from a distance. Even as one strides across the sharp edge of a sword of the nature of cutting asunder, (carefully) advertently likewise, I get myself lost if I speak an untruth which cuts asunder. Realising this one should censure oneself and turn away from untruth.

The reference to punyakarma, is to expound that performance of punyakarma done without any desire for the fruit thereof is helpful to the attainment of meditation upon Brahma, as it will purify the mind.

The order of words is like this- 'यथा कर्तेवहितां असिधारां अवक्रामेत्', कर्तेवहितां means 'कर्तनशीलां' or of the nature of cutting asunder. कर्तनं कर्त:, तस्मिन् अवहिता कर्तनशीला / That means never inadvertent in cutting asunder. अवक्रामेत् - सावधानं आक्रम्य गच्छेत् / One should cross that edge of the sword and should never place his foot on that. Likewise one should not place one's foot on अनृत knowing

well the danger of speaking an 'untruth'. 'यद्युवेयुवेहवा' Is split by Ranga Ramnuja as follows : यदि उवा, इयुवा (हहुवा) इह वा । उवा and इयुवा are अनर्थक or having no meaning in this context. इयुवा Is vedic usage. वा Means एव So इहैव or here alone. The order of words further is as follows according to Ranga Ramunja : कर्तं यदि वदिष्यामि इहैव विह्वदिष्यामि । ह्वदि Is vedic usage of the verb; meaning of this root is नाश । If I speak कर्तं which means कर्तन प्रायं असत्यं इहैव विह्वदिष्यामि i.e., I get destroyed here alone. The sruti says 'समूलो वा एष परिशुष्यति योऽनृतमभिवदति' ।

Thus, in this mantra, there is the praise of virtuous deeds that purify the mind and a stern warning against speaking untruth and an advice to steer oneself clear from the path of असत्यवदन ।

अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ 66

The Supreme Self, the inner self of this creature, who is subtler than the subtle, and greater than the great, is lodged in the cave of the heart of this individual soul. When the individual self sees that paramatman who is without any bond of karma, who is great and who is the master, then he becomes freed from grief on account of the grace of that supporter.

This mantra is found is Katha Upanishat (2 - 20) and the Svetasvatara Upanishat (3 - 20). In the second half of the mantra, the reading of the Katha Upanishat is slightly different. It has the reading 'तमक्रतुः' etc. In this Mantra, the nature of Brahman is expounded. As this Supreme Being is infinitely subtle it is capable of entering into the subtle one also and it is indwelling in the cave of the heart of the individual self even while it is all pervasive. अक्रतु Means सर्वकर्मबन्धशून्यं which points out that it is opposed to all that

is defiling. He is the Karmadhyaksha. The term ईश signifies that he is the master or शेषि of all other entities. धातुः Means that he is the creator of all and so is having the quality of vatsalyam.

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त जिह्वाः ।
सप्त इमे लोका येषु चरन्ति प्राणाः गुहाशयान्निहिताः सप्तसप्त ॥ 67

From paramatman are born the seven sense organs, the seven fires, the sacrificial fuel and the seven flames, and these seven worlds in which move the sense organs that are deposited by the creator in groups of seven and seven.

Beginning with this mantra i.e. 67, the कारणत्व and अन्तर्यामित्व of paramatman are taught in six mantras (from 67 to 72). The mantras 67 and 68 are found in the Mundaka Upanishat also. 'सप्तप्राणाः' are the five jnanendrias मनस् and बुद्धि । The seven fires are गार्हपत्य and others आहवनीय - गार्हपत्य - दक्षिणाग्नि - सभ्यावसथ्य प्राजाहितान्नीध्रीयाः । समिधः means समिदाद्युपकरणानि । The seven flames are काली कराली and others as pointed out in Mundaka upanishat (1-2-4). They are of the form of tongues of fire. The seven samiths are - अश्वत्थ, उदुम्बर, पालाश, शमी, विकङ्कत, अशनिहतवृक्ष and पुष्करपर्ण । सप्तसप्त the repetition is on account of पुरुषभेद ।

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धव स्सर्वरूपाः ।
अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा ॥ 68

From him are born all oceans and mountains. From him flow out rivers of all forms. From him are produced all herbs and juices because of the fact that this paramatman abides as the innerself of all.

From this Paramatman do all the oceans and mountains emerge. Rivers such as Ganga, Yamuna and others flow from Him alone. It may be asked how this is possible, as we perceive that they

are produced from their respective sources that are non - sentients. The answer to this doubt is in the fourth quarter of the mantra. This Paramatman is the innerself of even those non - sentient entities and so it is declared that they are produced out of those respective forms of paramatman. 'एष परमात्मा तेषामप्यचेतनानां अन्तरात्मतया तिष्ठति, अतः सर्वं तद्रूपात् परमात्मान एव उत्पद्यते इत्यर्थः' ॥

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणाम् महिषो मृगाणाम् ।
श्येनो गृध्राणाग्ँ स्वधितिर्वनानाग्ँ सोमः पवित्रमत्येति रेभन् ॥ 69

Amidst the Gods, He is Brahma i.e., Brahma is his vibhuthi. Amongst poets, he is the foremost that gives a lead. Amongst the intelligent, He is a seer. Amongst the animals. He is the mighty bison. Amongst hawks, he is the vulture. Amongst destroyers or hunters he is the axe. He is a delighter like the moon. He is the effulgent and He is the most celebrated of all purifiers.

This mantra is found in Rv. IX - 96-6 and is addressed to the deity soma. This mantra is again found in the त्रिसुपर्णानुवाक also. This is describing the vibhuti or glory of the Lord, who is in every entity as its inmost dweller. So every name of every entity, signifies him alone in the ultimate analysis. The Gita teaches that whatever is celebrated and great in this universe, is a part - manifestation of the great Lord. The concomittent co-ordination is on account of the body - soul relationship. For वनाना स्वधितिः the meaning is given by Ranga Ramanuja as 'वनवत् दुर्गाणां दुरितानां छेत्ता' This Lord who is Brahma and others amongst Gods is a दुरितवनच्छेत्ता । 'सर्वपवित्रातिशयत्वात् सर्व विलक्षणः' । As Brahma and others are desceibed as Vibhuti of the Lord, it is established that they are all the creations of the Lord. (कार्यत्वस्यापि सिद्धत्वात्) This is explained by Vyasarya thus 'श्येनमहिषादीनामिव ब्रह्मणोऽप्यस्मिन् मन्त्रे कार्यत्वं प्रतिपादितम्' ।

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीग्ँ सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ 70

The one unborn (Jivatman) is enjoyingly stationed by the side of the one unborn (prakrithi) of the red, white and black colour, which is creating manifold creatures similar to itself; whereas the other unborn (Jivatman) discards that unborn (prakrithi) which has been experienced by him.

The term 'अजा' denotes prakrithi or matter which is of the form of the combination of तेजस्, अप् and अन्नं and which has the three colours that are the modifications of the three entities. The jivatman who is also unborn and who is unenlightened follows it, identifies himself with it and considers that enjoyable. An enlightened jivatman discards it considering that enjoyment little and non - eternal. A person develops dispassion or वैराग्यं and discards it to become liberated from its clutches.

हग्ँसश्शुचिषत् वसुरन्तरिक्षसद् होता वेदिषदतिथिर्दुरोणसत् ।
नृषद् वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् । 71

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the innerself dwelling in men, the indweller in those Gods above, the one which resides in the world of truth, the dweller in the cellestial sky, the water - born, the earth - born, sacrifice - born, mountain - born - all these are (the nature of Brahman) the Great Truth.

Hamsa means सूर्यः । शुचौ ग्रीष्मे सीदतीति शुचिषत् । सर्वत्र वसतीति वसुः वायुः । दुरोणं गृहम् । He is the priest sitting on the altar. नृषत् - मनुष्येषु विद्यमानः । वरेषु देवादिशरीरेषु विद्यमानः । ऋतम् - Svarga and others that are the results of karma. All these are 'बृहदृतम्' । that means अपरीच्छिन्नं सत्यभूतं ब्रह्म ।

यस्माज्जाता न परा नैव किञ्चनाऽऽस य आविवेश भुवनानि विश्वा ॥
प्रजापतिः प्रजया संविदान स्त्रीणि ज्योतींगूँषि सचते स षोडशी ॥ 72

All effects are born of Him and not from any other. There was nothing whatsoever prior to that. After creating all worlds, He entered into them as the inner controller. The master of all people who is being worshipped by all, has entered into the three luminaries viz. The Sun, the Moon and the Fire. He alone has entered into the sixteen evolutes viz the eleven sense - organs and the five elements.

This mantra describes the process of creation and affirms that the Supreme principle is the cause of all created things. All this was born of that Supreme Being and not from any thing other than that. न परस्मात् । Because there was nothing other than that Supreme prior to creation as declared in 'सदेव सोम्येदमग्र आसीत्', नाऽऽस दासीन्नोसदासीत्' etc. आविवेश means अन्तर्यामितयाप्रविष्टः । प्रजापतिः means प्रजानां शेषी । He alone knew the हित and प्रिय of the people. The three jyothis are the sun, moon and agni, as described in the Gita. 'यदादित्य गतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ' etc. The Supreme Being is verily functioning through them as declared in 'तपाम्यहं', सोमो भूत्वा रसात्मकः' and 'अहं वैश्वा नरोभूत्वा', अग्नौ प्रास्ताहुतिः' etc षोडशी may also. mean 'महदादिविकृतयः षोडश. This mantra describes in a nutshell समष्टिसृष्टि - collective creation.

विधर्तारगूँ हवामहे वसोः कुविद्वनाति नः । सवितारं नृचक्षसम् ॥ 73

We invoke with prayers the Lord who is the creator of this universe, who is the unique supporter of this universe and who endows men with knowledge. May that Lord ever grant us wealth.

विधर्तारं means विशेषेण जगतो धारकम् । सवितारं means the

जगत्स्रष्टारम् । Savitr is सर्वस्य प्रसविता । नृचक्षसं means like the eye of the people, नृणां चक्षुरिव' । The eye is the eye of knowledge. In this context, it gives the meaning, the giver of knowledge or चक्षुप्रदम् । कुवित् means always शश्वत् ।

अद्या नो देव सवितः प्रजावत् सावीस्सौभगम् ।
परा दुष्वप्नियगूँ सुव ॥ 74

O, Resplendent Lord Savitr, you have granted us prosperity of the form of offsprings. Do please discard the fear caused by bad dreams.

प्रजावत् Means प्रजासमृद्धिमत् । सावीः has the sense of असावीः which means उत्पादितवानसि ।. The wealth of offsprings is caused by the grace of the Lord. A prayer for progeny is made as well as for the destruction of fear.

विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्म आसुव ॥ 75

O' Resplendent Lord Savitr, the cause of this universe, Do destroy all our sins. Grant us that which is ultimately good.

In this mantra, there is a prayer for granting what is really good for men. As the कठोपनिषत् puts it, it is श्रेयस् which is to be sought from the great Lord. We do not know what is good for us. So we pray to the Lord to grant us that which will be for our good.

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नस्सन्त्वोषधीः॥ 76

May the winds blow and shower bliss on me, who am desirous of gaining Paramatman. May the oceans also likewise be blissful to me. May plants and herbs also be blissful to me.

मधु means sweet honey and here the meaning is that they may

cause happiness. The आनन्द that is prayed is of the form of the blissful experience of the Divine and the joy gained from the association of the godly ones. वाता: आनन्ददुहो भवन्तु । May all these be agreeably sweet towards me. स्वविषये सर्वस्य आनुकूल्यं प्रार्थ्यते ।

मधु नक्तमुतोषसि मधुमत् पार्थिवगुँ रजः । मधु द्यौरस्तु नः पिता ॥ 77

May all things agreeably shower sweetness on me day and night. May all particles on earth be likewise sweet towards me. May the heavens that are my father yield always joy.

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः॥78

May plants and trees be sweet towards us. May the Lord Surya be ever sweet to us. May our cows be sweet towards us.

In Mantras 73, 74, 75, 76, 77 and 78, a prayer is offered to the Lord for granting wealth, progeny, ultimate good and helpful attitude by all.

घृतं मिमिक्षे घृतमस्य योनि । र्घृते श्रितो घृतमुवस्य धाम ।
अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ 79

The paramatman (who is pleasing like ghee) makes all things tasteful and sweet. This 'Ghrita' alone is the material cause of this universe. This universe merges in Ghrita. That alone is the abode of this universe. O' Vrishabha or Paramatman, having Agni as your body, you accept and carry the oblation offered with the utterance of 'svaha'. Make it similar to Svadha. Delight those that are subservient to you in this oblation.

'घृतं' Or ghee is praised in five mantras commencing with this mantra. This is in this context following 'माध्वीर्गावो भवन्तुनः' of the previous mantra (78). This mantra is the praise of agni as related to ghee and so may be taken as a praise of ghee alone. As these mantras are having paramatman as their context (परमात्म प्रकरण) may be related to paramatman directly wherever it is feasible. Thus the commentary says. 'अत्र धृतशब्देन रस्यं ब्रह्मोच्यते' । There is no fault even while it is taken to mean ghee, which is the familiar meaning 'प्रसिद्धार्थत्वेऽपि न दोषः' । घृत means water also. Water is generated by Agni. It may be construed like this also. अनुष्वधम्- 'अनुकृता स्वधा येन' - Invoke the deities related to each svadha and please them offering the particular oblation. For that purpose, carry the oblation offered with the utterance of the word 'स्वाहा'।. 'घृतेश्रितः' - तत्रैव लीनः । वृषभ Means Agni i.e. the paramatman having Agni as his body. 'स्वशेषभूतान् जनान् अनेन हविषा हर्षय' - Is the meaning given by Sri Ranga Ramanuja.

समुद्रादूर्मिर्मधुमाँ उदारदुपागुं शुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ 80

From the ocean was born the sweet (pleasant) wave. By the recitation of the secret mantra in the उपांशु way (by slow repetition) that attained the state of nector or amrta. That alone is घृत. The secret name of Ghee or घृत is 'देवाना जिह्वा' ie. the tongue of the gods and अमृतस्यनाभिः' i.e. the support of Amrita.

This is the praise of घृत । When the ocean was churned for getting amrita, the sweet wave was generated. तरङ्गः उत्पन्नः । The secret mantra is recited by उपांशु way - Then it becomes ghrita. The two secret mantras of ghrita are given in this mantra. It is being enjoyed by Gods alone and so it is called as the 'tongue of Gods'. 'अमृतस्य नाभिः' - Means स्थानम् । अमृत is the secret name of घृतं and the tongue of the Gods is its place. उपांशु way is uttering the mantra only by lip movement without producing any voice.

वयं नाम प्रब्रवामा घृतेनास्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा श्रृणवच्छस्यमानं चतुश्शृङ्गोऽवमीद्गौर एतत् ।। 81

We shall speak out the name of that by the term, घृत । We shall praise it with obeisances in the sacrifice. May that घृत the Supreme Brahman, Who is being praised, who is ever pure and who is propounded by the four vedas, listen to this. He indeed created this most supreme घृतम् ।

We call him by the name घृत । We will utter its praise by means of words such as नमः । नमश्शब्दैः घृतस्य स्तोत्रं कुर्मः । चतुश्शृङ्गः - By the term शृङ्ग or peak, the veda is indicated. He who is propounded by the four vedas - is the meaning. गौरः Means शुद्धः । ब्रह्मा here means परं ब्रह्म ।

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यागँ आविवेश ।। 82

For this paramatman, the four Vedas are the four peaks. The eternals, the liberated, and the bound souls are the three feet. The pure 'satva' and the 'Triguna Satva' are the two heads. The Mahat tattva and others that are both causes and effects are the seven hands. The most celebrated Vasudeva assuming the form of Sanakarshana, Pradyumna and Aniruddha, makes everything endowed with name and form. Such mighty Lord has entered into all entities sentient and non - sentient as the antaratman.

This mantra is explained differently as related to God Agni. This interpretation as given in the Bhashya is clear and direct.

त्रिधाहितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकगँ् सूर्य एकं जजान वेनादेकगँ् स्वधया निष्टतक्षु : ।। 83

The gods meditated upon Brahman (of the form of nector, of the form of cow's ghee) that has incarnated in three forms (as Sankarshana, Pradyumna and Aniruddha), that is being praised by the praisers; of them Indra took resort to one vyuha form; Surya resorted to another vyuha; others mediated upon the vyuha that manifested from Vasudeva, who is all pervasive, with great love for that most enjoyable. Gods meditated upon cow's ghee which is Brahman of the form of nector.

त्रिधा आहितम् means संकर्षणप्रद्युम्नानिरुद्ध भेदेन अवतीर्णम् । Manifested in three different forms of Sankarshana and others. पणिभिः may mean by the hoods of the serpent. Then the meaning will be - 'covered by the hoods of the serpent'. पणिः Means the praiser or स्तोता. Then the meaning will be - "praised by those who are uttering prayers". अन्वविन्दन् means उपासितवन्तः । Indrah ekam means इन्द्रः एकं व्यूहमाश्रितवान् । वेनात् means व्याप्तिमतो वासुदेवात् । स्वधया - भोग्यभूत प्रीतिरूपज्ञानेन । निष्टतक्षुः means उपासितवन्तः । The idea is - the different aspirants meditate upon different vyuhas manifested from vasudeva.

यो देवानां प्रथमं पुरस्ताद् विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानगँ् स नो देवः शुभया स्मृत्या संयुनक्तु।। 84

May that Lord Rudra, the omniscient, who cast his glances on Hiranyagarbha, the foremost of Gods, the one who was born before others, as "may this become the greatest of all", unite us with an auspicious mind.

This mantra is found in श्वे.उ. (3-4) with slight differences. This mantra is a prayer for Brahmajnanam. Hirnyagarbha or the four faced Brahma is the most celebrated of all Gods. So, he is Devanam Prathamam.

पुरस्तात् जायमानं means he was born before the creation of all other entities that were created. "सर्वसृज्यसृष्टेः प्राक्" । He was the first

born. सर्वाधिकः महर्षिः - The greatest of all - infinitely the omniscient. These are attributes of paramatman who is introduced as यः / Rudra - This relates to Narayana and he is called Rudra as he drives away the disease of Samsara. संसाररुग्द्रावकतया / He blessed that Chaturmukha at the time of his birth as "May this Chaturmukha be endowed with immense knowledge" 'अतिशयितज्ञानादियुक्तः स्यात्' इति / शुभया स्मृत्या Means auspicious knowledge about paramatman.

यस्मात् परं नापरमस्ति किञ्चिद् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ।। 85

All this is fully pervaded by that Purusha for whom there is no second entity more celebrated than Him, and compared with whom there is no subtler or greater entity, and who stands in heaven still like a tree.

अपरम् Means अन्यत् and परं means उत्कृष्टम् / There is no entity greater than that Paramatman - He is the most subtle and the greatest of all. As he has no desires left unattained i.e. as He is अवाप्तसमस्तकाम He is considering the entire universe along with Brahma and Rudra like a string of straw. तृणीकृत ब्रह्मरुद्रादिप्रपञ्चः / He is called by the term Purusha which signifies the Supreme Vasudeva. All this universe is pervaded by that Supreme self. This mantra is found in (श्वे.उ. 3 - 9).

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद् यतयो विशन्ति ।। 86

That immortality which the sages (sanyasins) attain, that immortally which is stationed in Parama Vyoman which is above heaven - is not attainable by rites, nor by progeny nor by wealth. But it is gained by some only through renunciation or self - surrender.

Immortality is not attainable by karmas or rites performed for gaining various results. It is neither gained by progeny which may satisfy the pitrs. Nor is it gained by attainment of wealth.

अमृतत्वस्य तु नाशास्ति वित्तेन / It is gained only by surrender of oneself at the feet of the Lord. त्याग Means self - surrender. 'सन्यासः त्याग इत्युक्तः शरणागतिरित्यपि / Even Bhakthiyogins should adopt sharanagathi as a means of perfection of Bhaktiyoga. It is the main means however for a prapanna. 'तस्य च वशीकरणं तच्छरणागतिरेव' /

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयश्शुद्धसत्वाः ।
ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ।। 87

The Recluses or Sanyasins who are endowed with the decisive knowledge (of tattva, hita and purushartha) that is derived from the upanishats, whose minds are purified on account of the performance of prapatti or self - surrender at the feet of the Lord, become freed from all bonds, by attaining Paramatman in the abode of Paramatman, after the fall of their final body.

These mantras are used in the customary welcome and honour accorded to Sanyasins. Sanyasins are those who have risen above the three एषणs or desires namely लोकैषणा, पुत्तैषणा and वित्तैषण / Thyaga here means ' sanyasa'.

The hermits are of two kinds. Those that perfect Bhaktiyoga here alone and enter into the Supreme abode of paramatman at the end of that birth - are of one kind. The other class of hermits attain ' sattvashuddi' from 'sanyasayoga' for the attainment of the decisive knowledge of the Upanishats i.e. for 'वेदान्तविज्ञानसंपत्तये' -

They attain the world of the four - faced Brahma and at the close of the life time of Brahma become freed from that conditional immortality for attainment of primary immortality. The smrithi text

'ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसंचरे । परस्यांते कृतात्मानः प्रविशन्ति परं पदम्' of Kurmapurana supports this view. ब्रह्मलोके is explained as भगवल्लोक by श्रुतप्रकाशिकाचार्य ।

In the Gita Bhashya, 'Thyaga' and Sanyasa' are explained as signifying 'satvika thyaga' (18-41). This mantra is found in Mundaka Up. 3-2-6. There also, it is explained as related to the attainment of the abode of Supreme Brahman. ब्रह्मैवलोकः ब्रह्मलोकः । परान्तकाले means चरमदेहावसानकाले । परामृतात् means प्रसन्नात् ब्रह्मणो हेतोः ।

The second kind of yathis mentioned above are not referred to here. Those who observe sattvikathyaga never go to the Chaturmukha - loka.

दहरं विपाप्मं परवेश्मभूतं यत् पुण्डरीकं पुरमध्यसगंस्थम् ।
तत्रापि दहरं गगनं विशोक स्तस्मिन्यदन्त स्तदुपासितव्यम् ॥ 88

That small lotus of the heart, which is opposed to all that is defiling and which is the abode of paramatman, is stationed in the middle of the body of the aspirant. Even there, the small ether which is within that abode, and which is characterised by sinlessness and others and that which is within that ether - both are to be mediated upon.

As expounded in the 8th Chapter of Chandogya, the meditation upon Brahman who resides in the cave of the heart in close proximity with the upasaka is prescribed here. The Chandogya says - 'अथ यदिदं अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन्नन्तर आकाशः तस्मिन् यदन्तः तदन्वेषृव्यं तद्वाव विजिज्ञासितव्यम्' - The body is the city of Brahman. There is a small abode here that is the heart. There is a small ether within that abode. That ether and that which is within that ether are both to be meditated upon. The Upanishat itself explains that the eight qualities like अपहतपाप्मत्व and others are within that ether.

The idea is that Brahman is that दहर or small ether and that Brahman is to be meditated upon as necessarily characterised by the eight qualities. 'अपहतपाप्मा, विजरः, विशोकः, विमृत्युः, विजिधत्सः, अपिपासः, सत्याकामः, सत्यसंकल्पः, आत्मा एषः' - Says the Upanishat. In the Vedanta Sutras, the Sutrakara establishes that दहरः is Brahman. Brahman is ever characterised by these eight qualities and he is to be mediated upon as such.

यद् वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परस्स महेश्वरः ॥ 89

The pranava is ordained to be recited at the beginning of the Veda and also at the end of it. The letter अकार into which it merges is the source of it. He that is denoted by that अकार is the great Lord.

This mantra expounds that Sriman Narayan is the Maheswara, who is the particular deity to be mediated upon in daharopasana.

In fact, Narayana is the deity that is to be meditated upon in all modes of meditation upon the Supreme. The Upasya who is expounded thus is the same as Narayana. The pranava is the seed of the Veda. The 'svara' here is pranava, 'ओंकार प्रभवा वेदाः' । 'ब्रह्मणः प्रणवं कुर्यात् आदावन्ते स सर्वदा । स्रवत्यनोङ्कृतं ब्रह्म परस्ताच्च विशीर्यते' ॥ Says manu. The Prakrithi or the seed of that pranava is अकार । अकार is the source of all words. समस्तशब्दमूलत्वात् अकारस्य । लीनत्वम् means assumption of that form - तद्रूपतापन्नम् । 'अकारो वै सर्ववाक्' । 'अ इति ब्रह्म' । अकार Is the source of all speech. Narayana is the ultimate cause of all objects in the world. The vachya is Narayana and his vachaka is the अकार of the pranava.

The term महेश्वर signifies the ultimate cause of this universe. He is the cause of all other causes of this universe. The Gita says

'यो मां अजमनादिं च वेत्ति लोकमहेश्वरम्' । श्वेताश्वतर says 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं' ।

सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।
विश्वं नारायणं देवमक्षरं परमं प्रभुम् ॥ 90

The Lord who has a thousand heads, who has his eyes everywhere, who works out the good of all the worlds, who is the immutable and the Supreme Lord, who is the bestower of the fruits of all the deeds, is Narayana who is all this universe.

In the previous anuvaka, it was taught that Narayana is the deity to be meditated upon in Dahara Vidya. In this section, it is ordained that Narayana is the object of meditation in all Brahmopasanas, where Narayana is denoted by terms like शभु, परब्रह्म, परंज्योतिः, परमात्मन् , आकाश, प्राण, पुरुष and others. This is made clear by the Bhashyakara in लिङ्गभूयस्त्वाधिकरण - The terms like सहस्रशीर्ष and others in the accusative case have to be taken as in the nominative case. This forms an independent unit and is not related to the topic expounded in the previous anuvaka. The statements in the nominative case such as 'विश्वमेवेदं पुरुषः' 'तत्त्वं नारायणः परः' affirm the usage of the accusative case in place of the nominative case here. 'सर्वस्मात् परो नारायण एव सर्वत्रोपास्य इति निर्णीयमानत्वाच्च प्रथमार्थे द्वितीयेति निश्चीयते' - Says the Bhashyakara. The term नारायण is found to be repeated in each mantra viz. 90, 91, 92, 93 and 94 and it is repeated in every pada in mantra 93 and from this, it can be known that this Anuvaka is prescribing that Narayana is the particular deity to be meditated upon in all Brahmopasanas.

The term 'sahasra shirsham' signifies that he is having infinite or (अनन्त) heads everywhere - the pervasion of the Lord is pointed out by this. Visvaksham means that He is capable of perceiving everything directly. The Gita describes his cosmic form as 'अनेकबाहूदरवक्त्रनेत्रम्' ।

विश्वतः परमं नित्यं विश्वं नारायणꣳ हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥ 91

He is the most supreme and the eternal on account of his being in everything. This universe is Narayana, Hari. All this universe is Purusha alone. This universe lives on account of that purusha.

The Purusha is the inner self in all and so he is all. The entire universe depends upon Him for its existence and functioning. The Purusha is the उपजीव्य and the universe is उपजीवि or that which lives on account of Him. The purusha is not the universe on account of his nature or svarupa but on account of the fact of his being the inner self of all. The words signifying the body, signify the atman.

पतिं विश्वस्यात्मेश्वरꣳ शाश्वतꣳ शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥ 92

Narayana is the master of the universe. This paramatman is the ruler of himself. He is the eternally auspicious and He is अच्युत or unchanging. This Narayana is the highest object to be known. He is the innerself of all. He is the supereme object of attainment or the highest goal.

The word ' pathi' means master and it signifies शेषशेषिभाव । The nature of the entire unvierse is to glorify Him alone by all its deeds. The universe is subservient to Him. आत्मेश्वर Means that He alone is the Lord of Himself and that there is no one who rules over him 'न तस्येशे कश्चन' - स्वाधीनसर्वैश्वर्यः । शाश्वतम् is an attribute of शिव । This excludes the well known deity Shiva. शिव Means निरुपाधिक शुद्धिमत्वम् । the upanishat says further that He is the अन्तर्यामिन् of शिव, ब्रह्म and others. महाज्ञेयम् means ज्ञेयतमम् । The Highest object of knowledge. He is अच्युत the one who is never changeable. His nature is always the same.

नारायण परं ब्रह्म तत्त्वं नारायणः परः ।
नारायण परो ज्योतिरात्मा नारायणः परः ॥ 93

Narayana is the Supreme Brahman. Narayana is the Supreme Reality. Narayana is the Supreme Light. Narayana is the Supreme Self.

In the first pada, narayanaparam is not one word. Narayana is in the nominative case. It should not be taken as नारायणात् परं ब्रह्म / The Mahopanishad has the clear reading नारायणः परं ब्रह्म / The term नारायणः is repeated in each pada of this mantra to establish without any doubt the fact that Narayana alone is the upasya in all Brahmopasanas.

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः ॥ 94

Whatsoever object is seen or heard in this world, Narayana resides pervading all those objects within and without.

This mantra establishes that व्यापकत्व of the Lord. The Isa points out ईशा वास्यमिदंसर्वं / The lord has both अन्तर्व्याप्ति and बहिर्व्याप्ति / Ether has only bahirvyapti and no Antarvyapti. This अन्तर्व्याप्ति is in the form of the अन्तर्यामिन् who rules over every object sentient and non - sentient from within. अन्तः प्रविष्टः शास्ता जनानां says Veda. How is He pervading the atomic self within ? It is सप्रतिधत्वमन्तराव्याप्तिः अणुषु - i.e. He is pervading totally to the extent of its existence without causing any break. It is pointed out by some that this is done on account of his अघटनघटनासामर्थ्य /

अनन्तमव्ययं कविगं समुद्रेऽन्तं विश्वशम्भुवम् ।

The infinite, the immutable, the omniscient, the one whose abode is in the ocean, the one who is the inner controller of Shambu.

The term अनन्तं expounds that He is not limitd by time, space or object. He is of the same nature always and there is no change in His nature at any time. He is the one seer or omniscient principle. The term अन्त means स्थानं and He has his abode in the ocean समुद्रे स्थानं यस्य सः समुद्रेन्तः सः - समुद्रेन्तः /

पद्मकोशप्रतीकाशगँ हृदयश्चाप्यधोमुखम् ॥ 95

अधो निष्ट्या वितस्त्यां तु नाभ्यामुपरि तिष्ठति ।
हृदयं तद् विजानीयाद् विश्वस्याऽऽयतनं महत् ॥ 96

The heart is comparing to a lotus bud pointing downwards and is situated below the neck joint and above the navel at a length of twelve inches. That heart should be known as the place of that Lord who is the supporter of the Universe.

Sriman Narayan was declared, as the Upasya in all Brahmavidyas earlier and in accordance with that, it is prescribed here that He is the object of meditation in this particular Dahara Vidya also. This is similar to the conclusion arrived at in Chandogya. A general rule is stated first and it is applied in a particular case later. A general statement was made earlier that the Supreme Brahman is the innerself of all entities in this universe in the statement ऐतदात्म्यं इदंसर्वम् and on the basis of that general assertion it is concluded later that He is the innerself of the particular self also as in the statement - 'तत् त्वम् असि / निष्ट्या Means ग्रीवाबन्धनम् / वितस्ति is the measurement of twelve inches. The shape of the heart is like a lotus bud turned downwards. That heart is the place of paramatman. It is the abode of the paramatman who is visvatmaka.

The Antaryami Svarupam of the Lord is two fold. One form of his अन्तर्यामित्व is that of His being the inner controller in general of all entities - sentient and non - sentient. Another kind of अन्तर्यामित्व is in the form of His manifestation in the heart of the Upasaka as

the object of meditation. It may be pointed out that the presence of the Lord in the Lotus of the heart as declared here, subserves the purpose of Dahara Vidya. The statements that follow such as 'स ब्रह्मा स शिवः' etc., expound that Narayana is सर्वपदवाच्य on account of his being the सर्वान्तर्यामिन् of all kinds of entities.

संततगँ सिराभिस्तु लम्बत्याकोशसन्निभम् ।
तस्यान्ते सुषिरगँ सूक्ष्मं तस्मिन् त्सर्वं प्रतिष्ठितम् ॥ 97

That heart which is like a slightly closed bud hangs down being well covered by veins. At the end of that is a subtle hole. There is established the Supreme Brahman, the self of all.

This 'sushira' or the subtle opening (aperture) is the elemental ether and not Dahara which was described as 'गगनं विशोकः' etc. The term सर्वं signifies the innerself of all who manifests himself in the heart of everyone as the अन्तर्यामिन् / The सर्वात्मा, the Supreme Brahman is established in the heart of all people as the upasya for facilitating the upasaka. The subtle opening at the end of the lotus of the heart which is like a slightly closed bud, turning downwards, is mentioned to show that it is through it that the जाठराग्नि or the gastric fire enteres into it. The next mantra describes the blazing gastric fire in the heart in the midst of which the paramatman is described.

तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।
सोऽग्रभुग् विभजंन्तिष्ठन्नाहारमजरः कविः ॥ 98

In the midst of that heart is a blazing fire spreading in all directions with huge flames surging on all sides. He, the ever awake, the ever roaring stands there, classifies the food and he Himself consumes it first.

संतापयति स्वं देहमापादतलमस्तकम् ।

He torments with heat his body from the bottom of his foot to the head.

तस्य मध्ये Means in the middle of the heart. There exists the gastric fire situated below for the purposes of digesting what is eaten and drunk. How can it be in the middle of the heart ? Though the fire is elsewhere, its subtle flame blazing above enters into the heart through the subtle opening of the heart which is opening downward and so it is to be taken as containing the gastric fire. The warmth of the entire body is on account of this blazing fire in the heart.

तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ॥ 99
नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।
नीवारशूकवत् तन्वी पीताभा स्यात् तनूपमा ॥ 100

In the midst of that there is a flame of fire which is very sublte and rising above, which is shining like a streak of lightening in the midst of a blue cloud, which is very subtle like the tip of a grain which is self - luminous and which is incomparable.

Though the gastric fire is situated below, its subtle flame raging above has entered through the tiny hole into the heart and that subtle flame is described here. The वह्निशिखा is in the middle of the lotus of the heart and within that flame is the ever auspicious body of paramatman which shines out like a dark cloud. The वह्निशिखा contains within itself the auspicious form of paramatman which is like a blue cloud. That form of the Lord is resplendent like a line of lightining.

Just as a streak of lightening in the midst of a dark cloud pervades all around and shines out, in the same way Goddess

Lakshmi having the effulgence of gold, though situated in the chest of the Lord, betwixt his arms, pervades the body of the Lord with her brilliance. She appears as though she has the auspicious form of the Lord in the midst of her effulgence.

Sri Desika seems to be referring to this in his stotra to Varada Raja, which runs as follows :

'नागाचलेश निखिलोपनिषन्मनीषा
मञ्जूषिकामरकतं परिचिन्वतां त्वाम् ।
तन्वी हृदि स्फुरति कापि शिखा मुनीनां
सौदामनीव निभृता नवमेघगर्भा ॥ (व. पं २०)

The very words of this mantra कापि तन्वी are incorporated into this verse which signifies goddess Sri. This Anuvaka says that Narayana is to be meditated in all Brahmavidyas and describes that the Lord associated with Sri is residing in the hearts of all people. Ramanuja describes this in Vedarta Sangraha as follows :-

'सेयं दहरपुण्डरीकमध्यस्थाकाश वर्तिनी वह्निशिखा स्वान्तर्निहित -
नीलतोयदाभपरमात्मा स्वरूपस्वान्तर्निहितनीलतोयदा
विद्युदिवाभातीत्यर्थः ॥ (वे.सं २११)

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।
स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् । **101**

The Supreme self is established in the midst of that flame. He is ब्रह्म, शिव, Indra, the liberated self, the most celebrated Master of Karma.

The Samanadhikaranya or concomitent co-ordination such as स ब्रह्मा and others are on account of the शरीरात्मभाव / All terms denoting various objects denote in the ultimate analysis the Supreme Paramatman alone who is the inner self of all. The term अक्षरः means मुक्तः / स्वराट् means that he is not dominated by Karma अकर्मवश्यः/

The word परमः means उत्कृष्टः or most celebrated. The word व्यवस्थितः signifies that he is residing. He is residing there assuming a golden form. सः इन्द्रः has become सेन्द्रः for the purposes of fulfilling the requirements of the pada.

ऋतगूँ सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥ **102**

Obeisance unto the Supreme Brahman, the Lord of the cosmic form, who is all - pervading, immutable, the one who has an auspicious form of a black tawny colour, who has risen above all changes, who has eyes that are dissimilar in nature.

ऋतम् means सर्वगत / This is derived from the root ऋ meaning गति / Satyam means निर्विकारं / The colour of the auspicious form of the Lord is a happy blend of dark blue with the golden hue of goddess Lakshmi. The colour of the body of the Lord is of the colour of the atasi flower. The yogarnava text describes the Lord as follows:-

'नमस्ये परमानन्दवपुषं कृष्णपिङ्गलम् ।
नारायणं जगन्नाथं वासुदेवमनामयम्'' ॥

ऊर्ध्वरेतं means that his वीर्य is celebrated. विकारविरहोवीर्यं / रेतस् signifies विकार or change. विकारात् उत्तीर्णतयाऊर्ध्वरेतम् / विरूपाक्षं means that the रूप of the two eyes of the Lord is not the same. One eye is like fire whereas the other one is cool as snow. 'तस्य चिन्तयतो नेत्रात् तेजः समभवन्महत् । दक्षिणं वह्निसंकाशं वामं तुहिनसंनिभम् ॥

आदित्यो वा एष एतन्मण्डलं तपति
तत्र ता ऋचस्तदृचां मण्डलगूँस ऋचां लोकोऽथ
य एष एतस्मिन् मण्डलेऽर्चिर्दीप्यते तानि

सामानि स साम्नां मण्डलगँ् स साम्नां लोकोऽथ
य एष एतस्मिन् मण्डलेऽर्चिंषि पुरुषस्तानि यजूगंषि
स यजुषां मण्डलगँ् स यजुषां लोकस्सैषा
त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः । 103

This is verily the Aditya who illumines this orb. There are the Riks and that is the mandala of the riks: that is the world of riks. Then again, the flame that is blazing in this orb of the sun, there are the samans and that is the orb of the samans and that is the world of Samans. And again there is the purusha in the flames in the orb of the sun. They are the yajus, and that is the orb of the yajus, and that is the world of the yajus. It is verily the truth of the three vedas that is shining out like this.

He who is in the orb of the sun is verily the golden hued purusha.

The Aditya manadala is directly perceived. In that is the flame in which are the three purushas of the form of Rik, Samam and yajus, with their mandalas and lokas. So, in the form of these three, the vidya alone of the three vedas is shining out. This form of the mandala of the three vedas in the sun is being witnessed by yogins as having a beautiful auspicious form and that is to be meditated upon. After prescribing the meditation upon the supreme as related to the body or अध्यात्म *another mode of meditation is taught here. The upasana of Brahman as residing within the heart was taught before, and now the upasana of Brahman as residing in the orb of the sun is taught.*

In the Vishnupurana, it is stated

सर्वशक्तिः परा विष्णोः ऋग्यजुः सामसंज्ञिता ।
सैषा त्रयी तपत्यंहो जगतश्च हिनस्ति या ॥ (वि.पु. २-११-७)

The Supreme power of Vishnu is signified by the names Rik, Yajus and Saman : this trayee burns all sins and that resides resplendent in the sun.

आदित्यो वै तेज ओजो बलं यशश्चक्षु
श्श्रोत्रमात्मा मनो मन्युर्मनुर्मृत्युः सत्यो
मित्रो वायुराकाशः प्राणो लोकपालः कः किं कं
तत् सत्यमन्नमायुरमृतो जीवो विश्वः कतमः
स्वयम्भुः प्रजापतिः संवत्सर इति
संवत्सरोऽसावादित्यो य एष पुरुष एष
भूतानामधिपति र्ब्रह्मणः सायुंज्यगँ् सलोकतामा -
प्नोत्येतासामेव देवतानागं् सायुज्यगँ्
सार्ष्टितागँ् समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् । 104

Aditya is verily lustre, power strength, fame, eyes, ears, intellect, (आत्मा) mind, anger, mantra, death, truth, friend air, ether, vital air, the protector of the worlds, who, which, what, that truth, food, life span, immortality, the individual self, the world, the celebrated self (कतमः), the self-born, the lord of all people and samvatsara.

Samvatsara is verily this Aditya. This purusha is the overlord of all living beings. One who meditates upon Him like this, attains equality with Brahman and attains His very world. He who meditates like that attains equality with Gods with equality in enjoyment and equality in respect of their worlds. This is the secret teaching.

Satyah is explained as सत्सु साधुः */*

Satyam means immutable. तेजस् *and others are* आदित्यात्मक *or having* आदित्य *as their atman. The form of all entities that are*

questioned as who, what, which or कतमः are all of Aditya. The word इति in the mantra points out that these are all prakaras of Aditya. Anything of this kind is also belonging to Aditya. The purusha who is in Aditya is Samvatsara. सम्यक् वसन्ति सर्वभूतान्यस्मिन्निति-संवत्सरः / All entities are existing in this and so this is samvatsara. This description of the nature of samvatsara is indicative of all the qualities such as lustre and others that were described before. सायुज्य means समानगुणत्वम् / सार्ष्टिता means Samana Bhogatvam.

One may attain from the meditation upon Aditya अवान्तरफल such as attainment of the worlds of vayu and other deities or the attainment of Supreme Brahman, according to one's desire. The fruit of meditation will be according to the desire of the meditator.

घृणिः सूर्य आदित्योमर्चयन्ति तपः सत्यं मधु क्षरन्ति तद् ब्रह्म तदाप आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवः स्सुवरोम् ॥ 105

The rays worship Aditya existing in the suryamandala or the orb of the sun. Satya makes (madhu) the enjoyable waters that are the fruits of Tapas, flow. That is Brahman. That is verily water. Water is the essence of the jyotis or the light. That is Brahman. That is Brahman, Bhuh, Bhuvah and suvah.

This is an upasana mantra. This mantra describes the celebrity of water. This mantra is ordained for prasana and abhimantranam of water.

घृणिः means घृणयः / The usage in singular for plural is Vedic usage. घृणयः means किरणाः / The meaning is that aditya becomes united with scorching rays. आदित्योमर्चयन्ति Is vedic usage for आदित्यं अर्चयन्ति / Satya generates water which is Bhogya and which is the fruit of energetic heat. It is said so because rain is caused by the sun's rays. That alone is called Brahma as it is characterised by greatness or Brihatva. That alone is called by the name of waters. The sense of Bhuh and other vyahritis and the sense of pranava is verily 'waters'. Thus 'waters' are praised here.

**सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु ।
पुरुषो वै रुद्रस्सन् महो नमो नमः ।
विश्वं भूतं भुवनं चित्रं बहुधा जातं
जायमानञ्चयत् । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥ 106**

Rudra is verily everything. Let our obeisance be to that Rudra. Possessing all valour Rudra is verily the great. Obeisance unto Him again and again. All this universe, all these entities, all the wondorus worlds that were variedly born or are being born-all that is verily this Rudra alone. To that God Rudra, our obeisance is offered.

These mantras are called त्वरितरुद्र mantras. These are to be repeatedly recited by those who seek quick fulfillment of their desires. The three anuvakas comprising of manthras 106, 107 and 108, are praises of God Rudra. As Rudra is carrying on the world, He is called 'Sarva' (जगन्निर्वाहक). Purusha means सर्ववीर्यसंपन्नः / Purusha may be taken as signifying the paramatman and then the meaning will be पुरुषात्मक /

**कद्रुद्राय प्रचेतसे मीढुष्टमाय तव्यसे । वोचेम शन्तमगँ हृदे ।
सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥ 107**

He functions as the creator and so is a creator (कन्). May we utter a pleasing praise unto Lord Rudra who is acutely intelligent, who drenches the world with rain and others and who is an ascetic and who is pleasing to the heart.

कं इवाचरतीति कन् / He who acts like the four-faced-Brahma,

creator. That means a creator. प्रचेतसे *means* प्रकृष्ट बुद्धिशालिने । मीढुष्टमा *means* सेक्तृतमाय । शंतम *means* मनः सुखावहं स्तोत्रं ।

नमो हिरण्यबाहवे हिरण्यपतये ऽम्बिकापतय उमापतये नमो नमः॥ 108

Obeisance unto Lord Rudra who is the consort of Ambika or Uma, whose arms are bedecked with gold ornaments and who is the master of riches.

हिरण्यबाहवे Means handsome arms. It may be taken as arms decorated with gold ornaments as the term हिरण्यपाणि is explained so elsewhere by Bhatta Bhaskara.

Ambikapataye, Umapataye - This repetition is on account of the great regard for the Lord. Vyasarya interprets the meaning of the word Rudra as 'paramatman' on the basis of statements like 'सर्वो वै रुद्रः', पुरुषो वै रुद्रः'

The terms उमापति and others are explained as related to Sri Nrisimha in Nrisimha Tapaniya as in ऋतगं सत्यं परं ब्रह्म .... ब्रह्मणोऽधिपतिः' - and so it is quite proper to take terms ike Rudra and others as signifying paramatman.

यस्य वैकङ्कत्यग्निहोत्रहवणी भवति प्रतिष्ठिता:
प्रत्येवास्याहुतयस्तिष्ठन्त्यथो प्रतिष्ठित्यै ॥ 109

The Oblations of that sacrificer, whose sacrificial vessel is made of the wood of the vikankata tree, becomes firmly established and they being thus established promote the firm conferment of the fruit to the sacrificer.

This mantra is related to the process of offering oblations. The sacrificial utencil referred to here, is related to the Angihotra. The benefit of gaining the fruit of Agnihotra without any obstacle is attributed to the usage of the sacrificial utencil made of the particular class of wood. This glorifies the wood vikankata for sacrificial utencils.

कृणुष्वपाज इति पञ्च 110

The following five mantras are to be recited here for effecting the destruction of hostile influences. They are from the Taittiriya Samhita (1-2-14). The Mantras are given hereunder for ready reference.

कृणुष्वपाजः प्रसितिं न पृथ्वीं याहि राजेवामवाग्ँ इभेन ।
तृष्विनिमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः 1

Put forth like widespreading net, your vigour. Go like a mighty King goes on an elephant, with his attendants. Following thy swift net shoot arrows. Transfix the Rakshasas with darts that burn most fiercely.

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूग्ँष्यग्ने जुह्वा पतङ्गानसंन्दितो विसृज विष्वगुल्काः 2

Go forth in rapid flight whirling fiery torches. Follow them closely glowing in thy fury. Spread with your tongue the winged flames. Cast your firebrands all around them.

प्रतिस्पशो विसृज तूर्णितामो भवा पायुर्विशो अस्या अदब्धः
यो नो दूरे अघशग्ँ सो यो अन्त्यग्ने माकिष्टे व्यथिरादधर्षीत् 3

You who are fleetest in motion, send your spies forward. Be the protector of these people. O Lord Agni, send your spies against him who, near or far is bent on evil. Let no trouble sent from thee overcome us.

उदग्ने तिष्ठ प्रत्यातनुष्व न्यमित्राग्ँ ओषतात्तिग्महेते ।
यो नो अरातिग्ँ समिधान चक्रे नीचातं धक्ष्यतसं न शुष्कम् 4

O Lord Agni of blazing flames, rise up. Spread yourself out beofre us. Burn down our foes, you have sharpened arrows. Consume him utterly who has worked us mischief like dried-up heap of firewood.

ऊर्ध्वो भव प्रतिविध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अवस्थिरा तनुहि यातु जूनां जामिमजामिं प्रमृणीहि शत्रून् ॥ 5

Agni, be our overlord. Arise and drive off those who fight against us. Manifest your own celestial powers - slacken the strong bows of the demon - driven. Destroy our foemen whether kin or stranger.

अदितिर्देवा गन्धर्वा मनुष्याः पितरोऽसुरा
स्तेषागं सर्वभूतानां माता मेदिनी
महती मही सावित्री गायत्री जगत्युर्वी
पृथ्वी बहुला विश्वा भूता कतमा
का या सा सत्येत्यमृतेति वसिष्ठः ॥ 111

Aditi is the mother of all living beings such as gods, gandharvas, human beings, the pitrs or manes, asuras and she is signified by names such as Medini, Mahati, Mahee, Savithri, Gayathri, Jagathi, Urvee, Prithvi, Bahula, Visva, Bhuta, Katama, Ka, ya, Satya and Amrita. Thus did sage Vasishta praise Mother Earth.

Mother Earth is Aditi and she is the mother of all entities inclusive of the stationary entitites. She is characterised by such qualities that are indicative of such names. These several names are derived on account of the association of such qualities. कतमा *means* सुखतमा *| It may also mean* अशक्यनिर्धारणा *| Her nature is such that it cannot be exactly determined as this and this. Her greatness is so vast that it cannot be adequately described.* का *may mean* अव्यक्तरूपा *| This mantra is thus a praise to Goddess Earth by Vasishta.*

आपो वा इदगं सर्वं विश्वा भूतान्यापः
प्राणा वा आपः पशव आपोऽमृतमापोऽन्नमापः
सम्राडापो विराडापः स्वराडापश्छन्दागँ
स्यापो ज्योतीगँष्यापस्सत्यमापस्सर्वा
देवता आपो भूर्भुवस्सुवराप ओम् ॥ 112

All this is verily waters. All the entities are waters. The vital airs are waters. The animals are waters. Waters are nector. Food is waters, waters shine out brilliantly. Waters shine out by themselves. Waters are not having any other one ruling over them. The Vedas are waters. The luminary bodies are waters. Truth is waters. All gods are waters. Bhuh, Bhuvah, Suvah, Om.

The waters are praised here. They are described as sarvatmaka. This mantra is used in अभिमन्त्रण *|* सम्राट् *may mean the masters of the world such as the four-faced-Brahman and others. Virat means the virat purusha such as vyuha and others.* स्वराट् *Means* अनन्याधिपतिः *| waters are thus praised here as everything.*

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता पुनातु माम् ।
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसताञ्च प्रतिग्रहगं स्वाहा ॥ 113

May waters purify the earth. May the earth thus purified, purify me. May Narayana the Lord of the Four - faced Brahma purify the earth. May the earth purified by paramatman purify me. The left overs- that are eaten, the food that ought not to

be consumed - whatsoever sinful deeds done by me, and the gifts received from bad people - may waters purify all these and me.

ब्रह्मणस्पति: The Lord of the vedas or the Lord of the four-faced-Brahma.

अग्निश्च मा मन्युश्च मन्युपतयश्चमन्युकृतेभ्य: पापेभ्यो रक्षन्ताम् ।
यदह्ना पापमकार्षम् । मनसा वाचा हस्ताभ्याम् ।
पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु ।
यत् किञ्च दुरितं मयि । इदमहं माममृतयोनौ ।
सत्ये ज्योतिषि जुहोमि स्वाहा ॥ **114**

May Agni, anger and those that promote anger, protect me from sins committed on account of anger. Whatever sins I committed during day time with my mind, speech, hands, feet, stomach and the genetic organ, may the day itself destroy all that. May the day purify me of all sins in me. I offer myself unto that effulgent Brahman in the abode of the liberated.

This mantra is used in 'आचमन' or sipping of water for purification of sins in the evening. मन्युपतय: means the sense organs such as the eye and others that promote anger. May the day itself destroy the sins committed during day time. अमृतानां योनौ Means मुक्तानां स्थाने । सत्ये means ब्रह्मणि ।

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्य: ।
पापेभ्यो रक्षन्ताम् । यद्रात्र्या पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना ।
रात्रिस्तदवलुम्पतु । यत् किञ्च दुरितं मयि ।
इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥ **115**

May Surya, anger and those that promote anger protect me from sins caused by anger. Whatever sins I committed during night with my mind, speech, hands, feet, stomach and the genetic organ, may the night itself destroy all that. May the night purify me of all sins in me. I offer myself unto that effulgent Brahman in the abode of the liberated.

This mantra is used in प्रातरापोशन or sipping of water in the morning. Parmatman is signified as surya in this mantra as He is the cause of the birth of the Universe सूतिहेतुत्वात् ।

आयातु वरदा देवी अक्षरं ब्रह्मसंमितम् ।
गायत्रीं छन्दसां मातेदं ब्रह्म जुषस्व न: ॥
ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि
देवानां धाम नामासि विश्वमसि विश्वायु:
सर्वमसि सर्वायुरभिभूरों गायत्रीमावाहयामि ॥ **116**

May Goddess Gayatri, the bestower of all boons come here. O' thou, mother of all vedic mantras, Having come here, do accept this great one of the form of letters, which is the Gayatri metre and is most celebrated. Thou art resplendent and highly capable. Thou art strength. Thou art brilliant. You are the abode of all the well known Gods. You are also the celebrated name. You are everything, and the life of all. You overpower all. You are 'Om'. I invoke Gayatri.

This 'anuvaka' beginning with आयातु is prescribed in the आवाहन or invocation of Gayatri. Gayatri is addressed as the mother of meters. गायत्रीं means that which is in (गायत्री छन्दस्) or Gayatri Metre: ब्रह्मसंमितम् - वाच्येन ब्रह्मणा पूज्यत्वेन संमितं समं - equal to Brahman which is the वाच्य or the Import. इदं अक्षरं Means this one of the form

of वर्ण or letters. ब्रह्म means that it is qualified by the quality of greatness. जुषस्व means सेवस्व ।

ओजोऽसि The idea is that you are the means of brilliance, ability and others - 'ओजआदीनां साधनमसि' । The word ओं is the name of Brahman as described in the statement' 'ओं तत्सदिति निर्देशः ब्रह्मणः त्रिविधः स्मृतः' । The idea is that you are ब्रह्मात्मिका or having Brahman as your self.

ओं भूः । ओं भुवः । ओगँ सुवः । ओं महः । ओं जनः ।
ओं तपः । ओगँ सत्यम् । ओं तत् सवितुर्वरेण्यं भर्गो
देवस्य धीमहि । धियो योनः प्रचोदयात् ।
ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥ 117

The Bhuloka is having Brahman as its inner self. The worlds भुवः, सुवः, महः, जनः, तपः, सत्यम् are having Brahman as their innerself. We meditate upon the worshipful prowess of the Lord Savitr, the cause of this universe, who prompts our intellect. Water and light, the taste, the liberated self are all Brahma. The three worlds भूः, भुवः सुवः are also ओं or Brahma.

This is the well-known Mantra prescribed in pranayama. All the seven worlds are ब्रह्मात्मक । He who prompts or stirs our धियः or the dormant jnanendriyas is the Lord Savitr. Savitr is the cause of this universe जगत्कारण । We contemplate upon his prowess or greatness, means that we meditate upon the paramatma svarupa. 'ओमापो ज्योतीरसोऽमृतं ब्रह्म भूर्भुव सुवरोम्' - Is known as the crest of Gayatri- Gayatri Shirah. The terms आपः, ज्योतिः are indicative of other elements. The पञ्चभूतस are implied by this. रस is the गुण or quality of आपः । This is also indicative of the other qualities of the other great elements such as शब्द, स्पर्श, रूप and गन्ध । अमृतं ब्रह्म means the liberated soul or the muktatman in this context. तत् सर्वं ओं ब्रह्म इत्यर्थः । भूर्भुवस्सुवरोम् - Even the three worlds are ओं or ब्रह्म ।

The word 'यः' in Gayatri Mantra is taken by some as correlated to तत् found in the beginning of the mantra. So यः is taken as यत् । The word 'यः' is taken to signify savitr alone and तत् is taken to convey the meaning 'तस्य सवितुः' - by some. यो देवः सवितास्माकं धियो धर्मादि गोचराः । प्रेरयेत् तस्य यद्भर्गः तद्वरेण्यं उपास्महे' - Enshrines this meaning. Vedanta Desikar's verse in Shata Dushini may be noted :-

प्रतिपुरुषमनेकाः प्रत्यवस्थं विचित्राः
शुभगतिषु धियो यः चोदयत्यञ्जसा नः ।
अखिलचिदचिदन्तर्यामि तद् विष्णुसंज्ञं
सवितुरहमुपासे तस्य देवस्य भर्गः ॥

ओं भूर्भुवस्सुवर्महर्जनस्तपस्सत्यं
तद् ब्रह्म तदाप आपो ज्योतीरसोऽमृतं ब्रह्म भूर्भुवस्सुवरोम् ॥ 118

The seven worlds भूः, भुवः, सुवः, महः, जनः, तपः and सत्यं are Brahmatmaka or having Brahman as their innerself. That is Brahman. That is water. Water, fire, the quality of taste, the released soul, are Brahmatmaka. The three worlds भूः, भुवः, सुवः, are ओं or Brahma.

ओं तद् ब्रह्म । ओं तद् वायुः ।
ओं तदात्मा । ओं तत् सत्यम् ।
ओं तत् सर्वम् । ओं तत् पुरोर्नमः ॥ 119

ओं is that Brahma. ओं is vayu. ओं is that Atman. ओं is

all that ओं is that primeval cause that existed before creation. so obeisance unto that pranava.

In this अनुवाक the syllable ओं or प्रणवः is praised as the Atman of everything. प्रणवस्यैव सर्वात्मत्वेन स्तुतिः । पुरः Means पूर्वभावि । Both the Anuvakas are taken as one.

उत्तमे शिखरे देवी भूम्यां पर्वतमूर्धनि ।
ब्राह्मणेभ्यो ह्यनुज्ञानं गच्छ देवि यथासुखम् ॥ 120

O Goddess Gayatri, proceed at your pleasure to the celebrated place of enjoyment situated on the peak (or the mount) of the Meru Mountain. Your meditators have given their consent.

The term देवि occurs twice in this mantra. One is of course the nominative of address. The other one is taken as the subject of the sentence as 'देवी शिखरे तिष्ठति' by Vidyaranya. 'यथासुखं' means 'as you please'. This is explained thus by Bhaskara-'you may reside on the भूमि or मूर्धा or शिखर of the mount as you please'. This mantra is used in the Upasthana of Gayatri.

ओमन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु ।
त्वं यज्ञस्त्वं विष्णुस्त्वं वषट्कारस्त्वगं
रुद्रस्त्वं ब्रह्मा त्वं प्रजापतिः ॥ 121

Thou who art called by the name ओं move within the cave of the heart of all living beings as their inner controller. Thou art the yajna, Vishnu, वषट्कार, Rudra, Brahma and Prajapati.

This mantra is prescribed in the सर्वात्मकब्रह्मोपासन । The वाचक or name of Brahman is pranava or ओंकार and the vachya or the object that is signified is the Supreme which is the self of all. All entities other than that supreme have Him as their innerself and so all terms signify paramatman alone in the ultimate analysis.

अमृतोपस्तरणमसि । 122

Thou art the upastarana or the sheet spread out for the food.

This mantra is prescribed in sipping water before taking food. According to the sacrificial context, the sprinkling of the liquid substance for the sake of अंससर्ग or non-contact of the हविस् is called उपस्तरण । The word अमृत signifies अन्नम् or food. The meaning is therefore अन्नस्य उपस्तरणम् । The उपस्तरण that is prescribed here is not for the भोजनपात्र or the hand, as this is an आपोशनमन्त्र । हविस् that is oblated in वैश्वानराग्नि may get stuck up in the throat and to avoid that kind of samsaraga, this upastarana is prescribed.

The Vishnupurana saya - 'liquid substance should be taken at the beginning and at the end of taking food and hard substance should be taken in between'. One should do अभिमन्त्रण with this mantra हे अमृत त्वं उपस्तरणमसि' to the water taken in his hand and then should sip that water. Amrita may be taken as a nominative of address in this interpretation.

प्राणेनिविष्टोऽमृतं जुहोमि । प्राणाय स्वाहा ।
अपाने निविष्टोऽमृतं जुहोमि । अपानाय स्वाहा ।
व्याने निविष्टोऽमृतं जुहोमि । व्यानाय स्वाहा ।
उदाने निविष्टोऽमृतं जुहोमि । उदानाय स्वाहा ।
समाने निविष्टोऽमृतं जुहोमि । समानाय स्वाहा ।
ब्रह्मणि म आत्माऽमृतत्वाय । 123

Being desirous of satisfying the prana, I oblate this food

which is nectar. This is the offering to prana. Being desirous of satisfying the Apana, I oblate this food of the form of nectar. This offering is for the apana. Being desirous of satisfying the vyana, I oblate this food of the form of nectar. This is the offering to Vyana. Being desirous of satisfying the Udana, I oblate this food of the form of nectar. This offering is for Udana. Being desirous of satisfying the Samana I oblate this food of the form of Amrita. This is the offering to samana. May my atman oblated in Brahman be fit for immortality.

प्राणे निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।
प्राणाय स्वाहा । अपाने निविष्टोऽमृतं जुहोमि ।
शिवो मा विशाप्रदाहाय । अपानाय स्वाहा ।
व्याने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।
व्यानाय स्वाहा । उदाने निविष्टोऽमृतं जुहोमि ।
शिवो मा विशाप्रदाहाय । व्यानाय स्वाहा ।
उदाने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय ।
उदानाय स्वाहा । समाने निविष्टोऽमृतं
जुहोमि । शिवो मा विशाप्रदाहाय ।
समानाय स्वाहा । ब्रह्मणि म आत्माऽमृतत्वाय । 124

Being desirous of satisfying prana, I oblate this food which is nectar. O food that is oblated, being auspicious, enter into me for subsiding दाह (pain) caused by the gastric fire. This is the offering for prana. Being desirous of satisfying Apana, I oblate this food which is nectar. O food that is oblated, being auspicious, enter into me for subsiding the pain (burning) caused by the gastric fire. This offering is for Apana. Being desirous of satisfying the Vyana, I oblate this food of the form of nectar. O food that is oblated, being auspicious, enter into

me for subsiding the burning caused by the gastric fire. This oblation is for Vyana. Being desirous of satisfying Udana, I oblate this food of the form of nectar. O food that is oblated, being auspicious, enter into me for subsiding the burning of the gastric fire. This oblation is for Udana. Being desirous of satisfying samana, I am oblating this food of the form of Amrita. O food that is oblated, being auspicious enter into me for subsiding the burning of the gastric fire. This oblation is for samana. May my Atman being oblated in Brahman become fit for immortality.

अमृतापिधानमसि । 125

You are the cover of the form of nectar अमृतरूपं आच्छादनमसि ।

This mantra is used in अभिमन्त्रण of the water held in the palm for उत्तरापोशन or sipping of water after taking food.

श्रद्धायां प्राणे निविश्यामृतगं हुतं ।
प्राणमन्नेनाऽऽप्यायस्व । अपाने निविश्यामृतगं हुतं ।
अपानमन्नेनाप्यायस्व । व्याने निविश्यामृतगं हुतं ।
व्यानमन्नेनाप्यायस्व । उदाने निविश्यामृतगं हुतं ।
उदानमन्नेनाप्यायस्व । समाने निविश्य । मृतगं हुतं ।
समानमन्नेनाप्यायस्व । ब्रह्मणि म आत्मामृतत्वाय ॥ 126

Taking resort in faith (i.e. 'श्रद्धालुना मया') - by me, who has faith, this food of the form of nectar is oblated for the sake of prana: Nourish prana with that. This food of the form of nectar is oblated for the sake of Apana. Nourish Apana with that food. This food of the form of nectar is oblated for the sake of

Vyana. Nourish Vyana with that food. This food of the form of nectar is oblated for the sake of Udana. Nourish Udana with that food. This food of the form of nectar is oblated for the sake of Samana. Nourish Samana with that food. May my Atman being oblated in Brahma become fit for immortality.

This mantra is addressed to the जाठराग्नि or the gastric fire. This is prescribed to be recited after taking food. The atman is to be offered or surrendered unto Brahman and this points out that prana dharana is desired for the purpose of offering of the self unto paramatman. Partaking of food is not for noursihing the indriyas but for supporting the atman, to surrender himself unto paramatman.

प्राणानां ग्रन्थिरसि रुद्रो
माऽऽविशान्तकस्ते नान्नेनाप्यायस्व ॥ 127

You are the knot in which the vital airs are bound. You make one vail (cry). You are the destroyer of food that is eaten. Enter into me. Cause satisfaction (to the pranas) through that food.

This mantra is addressed to the (जाठराग्नि) gastric fire. The pranas depend upon the gastric fire and so the gastric fire is called the ग्रन्थि or knot which binds them. Rudra means रोदयिता । The fire is called अन्तकः because it is भुक्तान्नस्य नाशकः । मा विश - the meaning is pervade with your flames for digesting the food.

The mantras 126, 127 and 128 are prescribed to be recited after भोजन or taking food. In the texts that expound the daily rituals (आह्निक) the usage of these mantras is prescribed in a particular order. It is as follows :-

अमृतापिधानमसीत्युपरिष्टादपः पिबेत् ।
आचम्याङ्गुष्ठमात्रेति पादाङ्गुष्ठे तु दक्षिणे ।

निःसाव्येद्धस्तजलं ऊर्ध्वहस्तः समाहितः ।
हुतानुमन्त्रणं कुर्यात् श्रद्धयामितिमन्त्रतः ।
अथाक्षरेण स्वात्मानं योजयेत् ब्रह्मणीति हि ॥

From this, it becomes known that the thumb that is mentioned in अंगुष्ठं च समाश्रितः refers to the thumb of the right foot, because the अंगुष्ठमन्त्र is prescribed in drenching the thumb of the right foot with water held in the ऊर्ध्वहस्त or in the hand upwardly held.

अङ्गुष्ठमात्रः पुरुषोऽङ्गुष्ठश्च समाश्रितः ।
ईशः सर्वस्य जगतः प्रभुः प्रीणाति विश्वभुक् ॥ 128

Let Vasudeva who is signified by the term 'Purusha' who is of the size of a thumb and who is residing in the heart which is of the size of a thumb, who is the controller and master of all this universe, who is the sheshin of everything other than Himself, who is the very consumer of the entire universe, be pleased.

अङ्गुष्ठमात्रः पुरुषः - The Lord who is residing in the heart which is of the size of a thumb. The all-pervading paramatman is called अङ्गुष्ठमात्रः on account of the size of the abode where he is residing. He is the ruler of the entire universe. 'Prabhu' means 'Sheshi'. Vasudeva is called by the name Purusha. The idea is - May that Lord be pleased with this 'pranagnihotra'. As He himself is the consumer of the universe, the enjoyer of the pranagnihotra also, is Himself. May that Lord become pleased.

This mantra is to be recited after partaking of food.

मेधा देवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना ।
त्वया जुष्टा जुषमाणा दुरुक्तान् बृहद्वदेम विदथे सुवीराः ॥ 129

May that Goddess, the dispenser of intelligence, who pervades everything and who is associated with good-will towards all people, come over here with love towards us. O Goddess, may we who were indulging in vile words before, utter words that are highly virtuous, being blessed by you, as you, have blessed us with forceful words.

Mantras 129, 130, 131, 132 and 133 form Medha sukta. This is a prayer for grant of intelligence. This is said to be related to Goddess lakshmi by Sri Namjeer in his SriSukta Bhashya सुमनस्यमाना सर्वासु प्रजासु शोभनमनोयुक्ता । त्वया जुष्टाः त्वया अनुगृहीताः सन्तः । बृहत् वदेम - गुणैः बृहत् which means श्लाघ्यगुणयुक्तं ।As you have blessed us with profound speech we now speak words that are Proper and appropriate. Before we were blessed by you, we were speaking words that were not good, but now it is not so. We are now speaking nice and good words that carry force. वयं समीचीनं वचः त्वदनुग्रहादनन्तरं वदामः इत्यर्थः ।

By splitting the words like 'त्वया अजुष्टाः' it may be explained we were speaking दुरुक्ति before being blessed by you and now after your अनुग्रह we are speaking good words.

त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे ॥ **130**

O Goddess, being blessed by you, one becomes a seer. Being blessed by you, one becomes Brahma the attainer of wealth. Being blessed by you, one gains wonderful wealth. O Goddess Medha of that eminence, bless us with wealth.

जुष्टः means अनुगृहीतः । your blessing is the cause of becoming a seer of mantras, of acquiring the position of the four-faced-Brahma or of acquisition of wealth. A prayer is made to the goddess for granting wealth. गतश्रीः means प्राप्तश्रीः ।

मेधां म इन्द्रो ददातु मेधां देवी सरस्वती ।
मेधां मे अश्विनौ देवावाधत्तां पुष्करस्रजा ॥ **131**

May Indra grant us intelligence. May the goddess Saraswathi grant us intelligence. May the twin Aswins that are decked with lotus flower garlands grant us intelligence.

Indra and others are the vibhutis of Goddess Medha named as lakshmi. Medha is desired to be gained through them also.

अप्सरासु (च) या मेधा गन्धर्वेषु च यन्मनः ।
दैवी मेधा मनुष्यजा सा मां मेधा सुरभिर्जुषताम् ॥ **132**

That intelligence which is in the nymphs, that intelligence which is in the gandharvas, that intelligence which is in the gods and human beings, may that celebrated intelligence come to me.

In this mantra, it is desired that the मेधा or intelligence found in all others might happen to himself.

आमां मेधा सुरभिर्विश्वरूपा हिरण्यवर्णा जगती जगम्या ।
ऊर्जस्वती पयसा पिन्वमाना सा मां मेधा सुप्रतीका जुषताम् ॥ **133**

May Goddess Medha , who is the most celebrated, who is of a cosmic form, who is of golden hue, and who is ever moving - come to me.

May that goddess Medha who is mighty, who (pleases) sprinkles with water, who is of a most celebrated form pleasingly come to me.

सद्योजातं प्रपद्यामि सद्योजाताय वै नमः ।
भवेभवे नातिभवे भजस्व मां भवोद्भवाय नमः ॥ **134**

I surrender unto that Lord who was born at the very

moment of His will. Obeisance unto that Lord, who was born at will. May I not be born in births after births. Do bless me. Obeisance unto Him from whom all effects emerge.

This mantra is interpreted by other commentators as related to God Rudra. These names namely Sadyojata, Vamadeva, Aghora and Tatpurusha signify the faces of God Mahadeva of five heads. This mantra is introduced after a prayer to Medha as jnana is to be prayed from Rudra.

But these five mantras are called by the name पञ्चब्रह्म *and so it is proper to explain them as related to the Supreme Brahman. It is pointed out that Srutis and Smritis support the idea that these mantras are related to Supreme Brahman. In Narasimha Tapaneeya Upanishat, Sri Nrisimha is praised as* ईशानः सर्वविद्यानां *and so these terms signify the Lord Nrisimha.* 'सद्योजात' *is a term most appropriate to Sri Nrisimha. Sadyojata is a term which is used to signify Sri Rama in Nirvana Khanda of Skanda Purana as follows:-* 'सद्योजात प्रवृत्तिस्त्वं ईशिषे क्षेत्ररक्षक । वामदेवः प्रतिष्ठाया वासनां तनुमाश्रितः ॥ *So these mantras are related to the Supreme Paramatman.*

Sadyojata - सङ्कल्पसमये एव करणान्तर नैरपेक्ष्येण चिदचिद्रूपेण भगवतो जातत्वात् सद्योजातत्वम् । नातिभवे - अतिशयेन नोत्पद्येय । मां भजस्व means मां अनुगृहाण । भवस्य means कार्यवर्गस्य उद्भवः यस्मात् तादृशाय नमः ।

वामदेवाय नमो ज्येष्ठाय नमो रुद्राय नमः
कालाय नमः कलविकरणाय नमो बलविकरणाय नमो
बलप्रमथनाय नमस्सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥ 135

Obeisance unto Vamadeva, the auspicious God. Obeisance unto the eldest. Obeisance unto Rudra, the one who drives away the disease of Samsara. Obeisance unto the destroyer. Obeisance unto him who is the cause of causing the

divisions of moment, muhurta etc. of time. Obeisance unto the one who strikes even the mighty. Obeisance unto the one who subdues all living beings. Obeisance unto Him who is the disturber of the mind.

The supreme Paramatman is the overlord of this universe and He rules over all. His power is unrivalled. He saves His devotees from migration. His might crushes the wicked ruthlessly. No one can stand before Him as an equal to Him.

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यस्सर्वतश्शर्व
सर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः ॥ 136

O Lord Sarva or Paramatman, Obeisance unto the auspicious forms of yours that are not terrible, or terrible or terribly terrible. Obeisance unto Three who has the numerous forms bestowing good.

By the terms अघोरेभ्यो *etc., it is pointed out that the Lord has for His body all entities* घोर *or* अघोर ।

सर्वतो वर्तमानेभ्यः शंकरसंबन्धिभ्यो रूद्ररूपेभ्यो नमः इत्यर्थः । *All these forms are the forms of the Lord himself.*

तत्पुरुषाय विद्महे महादेवाय धीमहि तन्नो रुद्रः प्रचोदयात् ॥ 137

We meditate upon that Purusha Narayana. For that we pray to Mahadeva. May that Lord Rudra fulfil it by motivating us.

The meanings are to be noted as pointed out under Mantra 24.

इशानस्सर्व विद्यानामीश्वरस्सर्वभूतानां
ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥ 138

The Lord of all branches of knowledge, the Lord of all living beings, the Supreme Master of the vedas, the Lord of the four - faced - Brahma, the one who has Brahma as His body, the one who is ever free from anything defiling, the one who is signified by the syllable ' Om ', may He be the bestower of good for me.

This mantra is also taken as referring to the Supreme Lord Sriman Narayana. Sadashivah is explained as सर्वदा निरवद्यः । ब्रह्म means the one who has Brahma as His body. शिवोऽस्तु - शिव प्रदोऽस्तु । ओम् means प्रणववाच्यः । Or one whose name is प्रणव ।

ब्रह्ममेतुमाम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् ।
यास्ते सोम प्रजा वत्सोऽभिसो अहम् । दुःस्वप्नहन् दुरुष्ष्वहा ।
यास्ते सोम प्राणागं् स्ताञ्जुहोमि ।
त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
ब्रह्महत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोंमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥ 139

May Brahman attain me. May the blissful (Brahman) attain me. May that Brahman alone which is blissful attain me. O Lord Soma, all those people who are here, they are all subservient to you. I, of that nature, am agreeabale towards you. I am to be protected like a child. You are the annihilator of the defects of bad dreams. you destroy the Wealth of the wicked. O Lord Soma, I oblate unto you all the actions done by all the sense organs. One should teach these three anuvakas called ' Thrisuparna Mantras'to a Brahmin, without asking any fee. these mantras terminate the sin of killing a Brahmin. Those Brahmins who recite these Thrisuparna mantras, attain Soma. They purify the rows of thousands. Om.

This and the next two mantras are known as Thrisuparna Mantras. According to Bhaskara, Suparna is the monarch of birds or pranava. As this leads one above, that meaning may be given- says Bhaskara. Pranava is found at the end of each anuvaka. The three sentences beginning with the term ब्रह्म in these three anuvakas, might be intended as 'Suparna'. त्रिसुपर्णत्वं can be the designation of these three sets of mantras. There are three suparnas in these three anuvakas.

त्रयः सुपर्णाः यत्र स इति व्युत्पत्त्या अनुवाकस्यैकैकस्य त्रिसुपर्णत्वम् । Each anuvaka is called त्रिसुपर्ण ।

ब्रह्मम् is to be taken as ब्रह्म ; मकार is Vedic usage. May Brahman which is great by Its svarupa and guna, attain me. The idea is - let Brahman reside always in my mind.

मधुम् is also to be taken as. मधु । That which is enjoyable like honey. That is the one which if of आनन्दरूप ।

Soma means Paramatman-

सौति - उत्पादयतीति सोमः - परमात्मा ।
याः प्रजाः ताः सर्वाः ते तव शेषभूता इत्यर्थः ।

सोऽहं ते अभि अभिमतः । वत्सः means वत्सवत् पोष्यः । to be protected like a child or a calf. दुरुष्वहा । दुरुःदुष्टानां - स्वं धनं हन्तीति स्वहा । याः is to be taken as ये । The change in gender, is Vedic usage. I oblate all my Indrias in you, means I offer unto you the Supreme Lord, what I do with my body, speech and mind. These three anuvakas are to be taught without demanding any gurudakshina as कृपयानिःस्पृहोवदेत् । They who teach a Brahmin like this, will attain paramatman called by the name Soma.

The first mantra destroys the sin of Brahma - hatya and the

next two destroy the sin of bhruna - hatya and veera - hatya respectively.

ब्रह्म मेधया । मधु मेधया । ब्रह्ममेव मधु मेधया ।
अद्या नो देव सवितः प्रजावत्सावीस्सौभगम्
परा दुष्वप्नियगं सुव । विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्म आसुव । मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नस्सन्त्वोषधीः । मधु नक्तमुतोषसि मधुमत् पार्थिवगं रजः ।
मधु द्यौरस्तु नः पिता । मधुमान्नो वनस्पतिर्मधुमागं अस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः । य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
भ्रूणहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्ति पुनन्ति । ओम् ॥ 140

May Brahman associate me with knowledge related to It. May the blissful associate me with knowledge of Itself. May Brahman alone which is blissful unite me with knowledge of Itself.

O Resplendent Lord Savitr, you have granted us prosperity of the form of off - springs. Do please discard the fear caused by bad dreams.

O Resplendent Lord Savitr, the cause of this universe, Do destroy all our sins, Grant us that which is ultimately good. May the winds blow and shower bliss on me who am desirous of gaining paramatman. May the oceans also likewise be blissful to me. May plants and herbs also be blissful to me.

May all things agreeably shower sweetness on me day and night. May all particles (grains) on Earth be likewise sweet towards me. May the heavens that are my father yield always joy.

May plants and trees be sweet towards us. May the Lord Surya be ever sweet to us. May our cows be sweet towards us. Those who teach these three anuvakas called Thrisuparna mantras without asking any fee, get rid of the sin of killing of foetus. Those Brahmanas that recite these Thrisuparna Mantras attain Soma. They purify the rows of thousands. Om.

ब्रह्म मेधवा । मधु मेधवा ।
ब्रह्ममेव मधु मेधवा । ब्रह्मा देवानां पदवीः
कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणागं स्वधितिर्वनानागं सोमः पवित्रमत्येति रेभन् ॥
हगंसश्शुचिषद् वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।
य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् ।
वीरहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति ।
ते सोमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्ति पुनन्ति । ओम् ॥ 141

Brahman causes the performance of yajna that is the cause of Brahma - vidya. The blissful Brahman causes the performance of yajna, the cause of Brahma - vidya. May Brahman alone which is blissful cause the performance of yajna for gaining Brahma - vidya.

Amidst Gods, He is Brahma. (Brahma is His Vibhuthi). Amongst poets, He is the foremost that shows the path (He is a guide). Amongst the intelligent, He is a seer. Amongst animals, He is the mighty bison. Amongst hawks, He is the vulture, Amongst the destroyers, or hunters, He is the axe. He is a delighter like the moon. He is the effulgent and He is the most celebrated of all purifiers.

The Sun, the brilliant, the wind in the atmosphere, the fire on the altar, the guest in the house, the inner self dwelling in men, the indweller in the Gods above, the one which resides in the world of truth, the dweller in the celestial sky, the water-born, the earth

born, sacrifice - born, mountain - born - all these are (the natures of Brahman which is) the great Truth.

Those who teach these three anuvakas called the Thrisuparna mantras without asking any fee, terminate the sin of the annihilation, of a valorous being. Those Brahmanas that recite these Thrisuparna Mantras attain Soma. They purify rows of thousands. Om.

मेधवा may mean मेधया or it may mean who makes people perform yajna.

मेधो यज्ञः । तां वाति गमयतीति मेधवा । The meaning of this is स्वविद्याहेतुभूत यज्ञादि कर्मानुष्ठापक । वीरहत्यां means one who renounces the Agni for becoming a Sanyasin. He will not be serving the Gods through sacrifices. He does not lead the householder's life which is the cause of progeny. That sin of giving up the life of a householder, which he is ordained to live by the shastra, is mentioned here. The command is यावज्जीवं अग्निहोत्रं जुहुयात् । One who renounces will be stifling the birth of a valiant son that is described here as वीरहत्या ।

प्राणापानव्यानोदानसमाना मे शुध्यन्तां
ज्योतिरहं विरजाविपाप्मा भूयासगं् स्वाहा ॥ 142

May my prana, apana, vyana, udana and samana, become purified. May I, who am of the nature of self - luminous knowledge be divested of Rajas and Thamas and become sinless. Svaha.

वाङ्मनश्चक्षुः श्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिः संकल्पा
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासगं् स्वाहा ॥

May my speech, mind, eyes, ears, tongue, nose, generating organ, intellect and thought become purified. May I who am of the nature of self - luminous knowledge be divested of Rajas, Thamas and become sinless. Svaha.

शिरः पाणिपादपार्श्वपृष्ठोदरजङ्घशिश्नोपस्थपायवो
मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासगं् स्वाहा ॥

May my head, hands feet, sides, back, belly, Thighs, penis, generating organ and secreating organ (payu) become purified. May I, who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

त्वक्चर्ममाँसरुधिरमेदोस्थिमज्जा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासगं स्वाहा ॥

May my sense organ of touch, skin, flesh, blood, medas, bone and marrow become purified. May I who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

शब्दस्पर्शरूपरसगन्धा मे शुध्यन्तां ज्योतिरहं
विरजा विपाप्मा भूयासगँ स्वाहा ॥

May the qualities of the elements such as sound, touch, form, taste and odour related to me be purified. May I who am of the nature of self luminous knowledge, be divested of Rajas and Thamas and become sinless Svara.

पृथिव्यप्तेजोवाय्वाकाशा मे शुध्यन्तां ज्योतिरहं विरजा
विपाप्मा भूयासगं् स्वाहा ॥

May the Earth, water, Fire, Air and Ether related to me, become purified. May I, who am of the nature of self - luminous knowledge, be divested of Rajas and Tamas and become sinless. Svaha.

अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमया
मे शुध्यन्तां ज्योति रहं विरजा विपाप्मा भूयासगं स्वाहा ॥

May the Anna maya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya related to me be purified. May I, who am of the nature of self - luminous knowledge be divested of Rajas and Tamas and become sinless. Svaha.

विविट्टिः स्वाहा ॥

Let there be especially the pervasion of knowledge. Svaha.

घषोत्काय स्वाहा ॥

Oblation unto the parmatman who is deeply interested in the praise of His qualities. Svaha.

उत्तिष्ठ पुरुष हरे (रि) लोहितपिङ्गलाक्षि
देहिदेहि ददापयिता मे शुध्यन्तां ज्योतिरहं
विरजा विपाप्मा भूयासगं स्वाहा ॥

O Purusha, Hari, Arise - O thou who hast red tawny eyes just like the red lotus; Be watchful in our protection. Grant us all knowledge and ability as related to you. May all these that cause such a sanction by the Lord, become completed and purified. May I, who am of the nature of self - luminous knowledge become divested of Rajas and Tamas and become pure. Svaha.

ओगँ स्वाहा ।

I oblate my atman unto that paramatman who is signified by O*m*.

These mantras are used in oblations for purification for the purpose of 'Sanyasa'. The purification that is sought here is of the form of being divested of the fault of indulging in the path of pravruthi.

The term ' Anandamaya' here means paramatman. The Anandamaya to become pure means that he may become pleased with the means of devotion or surrender that is observed by the devotee. 'विशेषणविट्टिः व्याप्तिः ' The meaning of this is - ज्ञानव्याप्तिरस्तु ।

घ्रषोत्काय - घषः घोषः स्वगुणकीर्तनम् ।

तत्र उत्कः उत्सुकः । तस्मै स्वाहा ।

उत्तिष्ठ means अस्मद्रक्षणजागरूको भव ।

देहि - this means त्वद्विषयकज्ञान शक्त्यादिकं देहि ।

सत्यं परं परगँ सत्यगं सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदा चन सतागं हि सत्यम् तस्मात् सत्ये रमन्ते तप इति तपो नानशानात् परम् , यद्धि परं तपस्तद् दुर्धर्षं तद् दुराधर्षम् ; तस्मात् तपसि रमन्ते दम इति नियतं ब्रह्मचारिणस्तस्माद् दमे रमन्ते शम हत्यरण्ये मुनयस्तस्माच्छमे रमन्ते दानमिति सर्वाणि भूतानि प्रशगं सन्ति ; दानान्नातिदुष्करम् ; तस्माद् दाने रमन्ते धर्म इति धर्मेण सर्वमिदं परिगृहीतम् ; धर्मान्नातिदुश्चरम् ; तस्माद्धर्मे रमन्ते प्रजन इति भूयागं सस्तस्माद् भूयिष्ठाः प्रजायन्ते तस्माद् भूयिष्ठाः प्रजनने रमन्तेऽग्नय इत्याह तस्मादग्नय आधातव्या अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते यज्ञ इति (यज्ञो हि देवानाम्). यज्ञेन हि देवा दिवं गतास्तस्माद् यज्ञे रमन्ते मानसमिति विद्वागं सस्तस्माद् विद्वागंस एव मानसे रमन्ते न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा ; तानि वा एतान्यवराणि तपागंसि न्यास एवात्यरेचयत् य एवं वेदेत्युपनिषत् ॥ 143

Satyam or truthfullness is supreme, supreme is Truth. One will never fall at any time from the heavenly abode on account of truth. Truth is wished by good people. So they enjoy in Truth, considering Tapas as supreme the wise rejoice in Tapas. There is no penance greater than abstaining from food.

That which is supreme Tapas is unassailable. That is verily not possible of being overpowered. So they enjoy in Tapas. The Brahamacharins are established in the conquest of sense organs considering that alone as something to be achieved. The hermits who dwell in the forest consider shama or Tranqulity of mind as the supreme one and so they enjoy in calmness. All living beings praise that charity or dana is the most supreme. There is nothing more difficult to practise than charity, and so they delight in dana or selfless gift. They consider Dharma as the supreme. By Dharma all these are held. There is nothing more difficult to practise than Dharma or scriptural duty. So they delight in Dharma. Procreation is great and so many delight is procreation. They say that it is supreme to kindle the vedic fire. So the sacred Agni is to be consecrated. Performing Agnihotra is said to be great. So People delight in performing Agnihotra. Sacrifice is supreme, the gods attained heaven through Yajna, so they delight in yajna. Meditation upon Brahman through the mind, the knowers said, was supreme and so the saints alone delight in meditation. Surrender is said to be the most celebrated by supreme Brahman & Brahman is most celebrated. All these Penances are inferior to Nyasa. That Nyasa surpassed all others. He who knows like this is supreme. This is the secret Teaching.

प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं पितरमुपससार किं भगवन्तः परमं वदन्तीति तस्मै प्रोवाच - सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्टा सत्ये सर्वं प्रतिष्ठितम् तस्मात् सत्यं परमं वदन्ति तपसा देवा देवतामग्र आयन् तपसर्षयस्सुवरन्वविन्दन् तपसा सपत्नान् प्रणुदामारातीगं् स्तपसि सर्वं प्रतिष्टितम् तस्मात् तपः परमं वदन्ति दमेन दान्ताः किल्बिषमवधून्वन्ति दमेन ब्रह्मचारिणस्सुवरगच्छन् दमो

भूतानां दुराधर्ष दमे सर्वं प्रतिष्ठितम् तस्माद् दमः परमं वदन्ति ।। शमेन शान्ताः शिंवमाचरन्ति शमेन नाकं मुनयोऽन्ववविन्दन् शमो भूतानां दुराधर्षगं शमे सर्वं प्रतिष्ठितम् तस्माच्छमः परमं वदन्ति दानं यज्ञानां वरूथं दक्षिणा लोके दातारगँ् सर्व भूतान्युपजीवन्ति दानेनारातीनपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितम् तस्माद् दानं परमं वदन्ति ।।

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितम् तस्माद् धर्मं परमं वदन्ति।

प्रजननं वै प्रतिष्ठा साधुप्रजायास्तन्तुं तन्वानः पितृणा मनृणो भवति तदेव तस्यानृणम् तस्मात् प्रजननं परमं वदन्त्यग्नयो वै त्रयी विद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवी रथन्तरमन्वाहार्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयस्साम सुवर्गों लोको बृहत् तस्मादग्नीन् परमं वदन्त्यग्निहोत्रंगँ् सायं प्रातर्गृहाणां निष्कृतिः स्विष्टगँ् सुहुतं यज्ञक्रतूनां प्रायणगँ् सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं परमं वदन्ति ; यज्ञ इति यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपानुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितम् तस्माद् यज्ञं परमं वदन्ति ; मानसं वै प्राजापत्यं पवित्रम् मानसेन मनसा साधु पश्यति मानसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितम् तस्मान्मानसं परमं वदन्ति ।। **144**

Aruni the son of Prajapathi (named Aruna) and Suparna, approached his father Prajapathi and asked him, "what is it that is declared as the supreme means, by revered teachers ? Prajapathi replied him thus -

By truth the wind blows. By truth Sun shines in the sky. Truth is the foundation of speech. Everything is established in

truth. Therefore they say that truth is the supreme means of liberation.

By Tapas or Penance performed in the beginning gods attained godhood. By Tapas the seers gained heaven. By Tapas we get rid of our enemies who hate us intensely. Every thing is established in Tapas. Therefore they say that Tapas is the Supreme means.

Those who have mastered their senses by sense control shake off their sin. By sense control the Brahamacharins (ascetics practising celibacy) attained heaven, sense control is inaccessible for creatures. Everything is established in sense control. Therefore they say sense-control is the supreme means.

People who have become tranquil by calmness of mind do good. The sages attained heaven by calmness of mind. Calmness of mind is inaccessible to ordinary creatures. Everything is established in calmness of mind. Therefore they say that calmness of mind is supreme means.

Giving gifts in the form of dakshina is celebrated as that is the protector of the essential nature of yajna. In the world all creatures subsist on a giver of gifts. People remove by gifts the envious enemies. By gifts the haters become friends. Everything is established in dana. Therefore they say that dana is the supreme means.

Dharma is the support of all this universe. All people approach a person devoted to Dharma. Through Dharma a person gets rid of sin. Everything is established in Dharma. Therefore they say that Dharma is the supreme means.

In this world procreation is really the foundation of the race. One who extends the continuity of progeny in the

righteous way discharges his debt towards the departed ancestors. That alone is the way of discharging the debt. Therefore they say that procreation is the supreme means.

The sacrificial fires are the three - fold knowledge and the path of Devayana leading to the world of gods. Of them the garhapatya fire is Rigveda, the earth and the Rathantra saman. Anvaharya pachana is yajurveda, the midregion and the vamadevaya saman. The Avahaneeya fire is the Samaveda, the heavenly worlds and the Brihatsama. Therefore they say that the sacrificial fires are the supreme means.

The performance of Agnihotra at dawn and sunset is an expiation for sins that happen in house-keeping. It is a good yaga and a good homa. It is the commencement of all yajnas and kratus. It is a beacon light to the heavenly world. Therefore they say that Agnihotra is supreme.

Others say that yajna or sacrifice is the supreme means. Sacrifice is indeed dear to gods. The gods attained heaven by performance of sacrifice. They drove away asuras by sacrifice. By sacrifice those who are hostile become friends. Everything is established in sacrifice. Therefore they say that the yajna is the supreme means.

Mental concentration is indeed, the means of attaining the state of Prajapathi and so it is purifying. By the mind possessing inward concentration one sees good. The seers created progeny through mental concentration. All things are established in inward concentration. Therefore they say that inward concentration is the supreme means.

न्यास इत्याहुर्मनीषिणो ब्रह्माणम् ब्रह्मा विश्वः कतमः स्वयम्भुः प्रजापतिः संवथ्सर इति संवथ्सरोऽसावादित्यो य एष आदित्ये पुरुषः

स परमेष्ठी ब्रह्मात्मा ॥ याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति पर्जन्येनौषधि वनस्पतयः प्रजायन्त ओषधिवनस्पतिभिरन्नं भवत्येन्नेन प्राणाः प्राणैर्बलं बलेन तपस्तपसा श्रद्धा श्रद्धया मेधा मेधया मनीषा मनीषया मनो मनसा शान्तिश्शान्त्या चित्तं चित्तेन स्मृतिग्ंस्मृत्या स्मारग्ंस्मारेण विज्ञानं विज्ञानेनात्मानं वेदयति तस्मादन्नं ददन्थ्सर्वाण्येतानि ददात्यन्नात् प्राणा भवन्ति भूतानां प्राणैर्मनो मनसश्च विज्ञानं विज्ञानादानन्दो ब्रह्म योनिः ॥ 145

'न्यास इति - The wise seers declare that (Paramatman signified as) Nyasa is indeed the supreme ever existent means. He is the innerself of Brahma who is called by the terms Brahma, Viswa, Katamah, Savayambhu, Prajapathi and Samvatsara. This Aditya is Samvatsara. That person who is in Aditya is parameshti (The supreme Reality) and is the self of Brahma.

Those rays by which Aditya gives heat, by those same rays the Prajanya rains, by Prajanya herbs and trees grow, from herbs and trees food is produced, By food the Prana is nourished, By prana bodily strength, by Bala or bodily strength tapas becomes possible, by Tapas faith or sraddha springs, by faith mental power of grasping, by mental power maneesha or knowledge generated from sravana, and by maneesha reflection, by reflection calmenss, by calmness devotion of the form of love towards the Supreme, by love towards god remembrance, by remembrance contineous remembrance, by continuous remembrance knowledge of the form of vivid perception, by knowledge of the form of vivid perception one knows Brahman.

Therefore one gives all these things by giving food. From food are produced the vital airs and senses of creatures. From Prana reflection, from reflection knowledge of the form of vivid perception of the supreme, and from such vivid perception or vijnana Brahman the blissful, the cause of the universe is attained.

स वा एष पुरुषः पञ्चधा पञ्चात्मा येन सर्वमिदं प्रोतं पृथिवी चान्तरिक्षञ्च द्यौश्च दिशश्चवान्तरदिशाश्च स वै सर्वमिदं जगत् स च भूतग् स भव्यम् । 146

That Purusha (who was described as residing in the sun) is existing in five fold forms and is the inner self of the five. By Him all this is pervaded - the earth, the midregion, the celestial region, the quarters, the intermediary quarters; he is verily the inner self of all this universe. He is what was in the past and what will be in the future.

"He is verily this Purusha" refers to the person who was pointed out in 'य एष आदित्ये पुरुषः'। 'पञ्चधा पञ्चात्मा' - This may refer to the Atman residing in fivefold divisions of अन्नमय, प्राणमय, मनोमय, विज्ञानमय and आनन्दमय as Anna, Prana and others are mentioned in this cotnext. The subalopanishad has a statement corresponding to this - viz 'अन्नमयो भूतात्मा प्राणमयइन्द्रियात्मा, मनोमयः संकल्पात्मा, विज्ञानमयः कालात्मा आनन्दमयो लयात्मा' (सु. ५) The fivefold form may be explained according to the vishnupurana as follows - 'भूतात्मा चेन्द्रियात्मा च प्रधानात्मा तथा भवान् । आत्मा च परमात्मा च त्वमेकः पञ्चधास्थितः'। This fivefold form may also be explained as related to पृथिवी, अन्तरिक्षं, द्यौः, दिशः अवान्तरदिशः' Which are referred to in the next statement

जिज्ञासु(स?)क्लृप्त ऋतजा रयिष्ठाः श्रद्धासत्यो महस्वान् तमसोपरिष्टात् ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाहि विद्धान् तस्मान्न्यासमेषां तपसामतिरिक्तमाहुः ॥ 147

He is attainable only by those who have a desire to attain him. He is born or gained by Rita. He is established in the eternal abode नित्य विभूति । He is revealed through satya to one who has faith. He is self - resplendent. (महस्वान्) He is beyond

the darkness of ignorance. Knowing him thus through the mind full of devotion, a knower never more goes from death to death. Therefore, the wise men declare that Nyasa is the supreme means of realisation.

ऋतेन सत्येन जायते इति ऋतजाः । ऋत is that which is opposed to Satya or the immutable. So it means the unmanifested or अव्यक्त Which undergoes incessently change. So ऋतजाः may mean the Supreme who shows Himself in प्रकृति for creating this universe. He is the "Satya", the supreme reality to those alone who have आस्तिक्यबुद्धि । Others viz who have no आस्तिकय have आस्तिक्यबुद्धिः treat him with indifference though he reveals himself unto them. हदा means भक्त्या । Here Bhakti is not to be mistaken as Bhaktiyoga. It is heartfelt love towards the lord as this is the context of Nyasa'.

रयिः means नित्यविभूति । रियिष्ठाः Therefore means one who is established in Nitya vibhuti. यस्यास्तिक्वयबुद्धिः तस्यैव सत्यः सत्येत्वेन प्रतीयमानः । उपयाहि means उपयाति ।

वसुरण्यो विभूरसि प्राणे त्वमसि संधाता ब्रह्मंस्त्वमसि विश्वसृक्तेजोदास्त्वमस्यग्नेर्वर्चोदास्त्वमसि सूर्यस्य द्युम्नोदास्त्वमसि चन्द्रमस उपयामगृहीतोऽसि ब्रह्मणे त्वा महस ओमित्यात्मानं युञ्जीतैतद्वै महोपनिषदं देवानां गुह्यं य एवं वेद ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो महिमानामित्युपनिषत् ॥ 148

You are the prapya (or the object of attainment) for the Vasus. You are all- pervasive. Thou unitest the Jiva with the aggregate of the body and the indriyas. O Brahman, Thou art the creator of the universe. You are the giver of lustre to fire. You are the giver of light and heat to the Sun. You are the giver of pleasing light to the Moon. May we surrender unto

Thee. You are perveived after a longtime. For the attainment of Thee, the great Brahman, one should offer oneself as oblation with the mantra "OM'. This is expounded in the great upanishats (Mahopanishad). This is a guarded secret which is difficult to be known by the Gods. He who practises thus attains the greatness of Brahman. By that he attains the greatness of Brahman. Thus this se*cret knowledge is imparted.*

Nyasa signifies self-surrender or prapatti. This is the mantra with which Nyasa is performed. "Vasuranyah'! - means वसुप्राप्यः । Here the word "Vasu' signifies all gods and so the meaning is that He is the object of meditation for all Gods. 'प्राणे' signifies the aggregate of the indriyas and body. He is the सन्धाता or the one who unites the jivatman with body and indriyas. "Visvasrk' means the creator of the universe. उपयाम means "may we seek refuge with you' - त्वां शरणमुपगच्छाम ।

'ब्रह्मणे त्वा महसे' - unto you the great Brahman -

'महते ब्रह्मणे तुभ्यम्' - The meaning is - "for attaining you'

तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धाः पत्नी शरीरमिध्म मुरो वेदिर्लोमानि बर्हिर्वेदः शिखा हृदयं यूपः काम आज्यं मन्युः पशुस्तपोऽग्निश्शमयिता दक्षिणा वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नीत्, यावद्ध्रियते सा दीक्षा, यदश्नाति यत् पिबति तदस्य सोमपानं , यद् रमते तदुपसदो यथ्संचरत्युपविशत्य त्तिष्ठते च स प्रवर्ग्यो यन्मुखं तदाहवनीयो यदस्य विज्ञानं तज्जुहोति यथ्सायं प्रातरत्ति तथ्समिधो यथ्सायं प्रातर्मध्यन्दिनश्च तानि सवनानि , ये अहोरात्रे ते दर्शपूर्णमासौ , येऽर्धमासाश्च मासाश्च ते चातुर्मास्यियानि, य ऋतवस्ते पशुबन्धाः, ये संवथ्सराश्च परि वथ्सराश्च तेऽहर्गणाः

सर्ववेदसं वा एतथ्सत्र यन्मरणं तदवभृथ एतद्धै जरामर्यमग्निहोत्रग्
सत्रम् ॥ **149**
य एवं विद्धानुदगयने प्रमीयते , देवानामेव महिमानं गत्वाऽऽदित्यस्य
सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा
चन्द्रमसस्सायुज्यं गच्छत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो
विद्वानभिजयति , तस्माद् ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो
महिमान मित्युपनिषत् ॥ **150**

For that sacrifice of the form of Nyasa or self-surrender of one who is thus devoted to Nyasa Vidya, the self itself that is to be surrendered is the yajamana or the institutor of the sacrifice. His faith is his wife; his body is the sacrificial fuel; his chest is his altar; the hairs are his "darbha' or holy grass. The veda he has learnt is his tuft of hair. His heart is the sacrificial post; His desire is the ghee; His anger is the animal to be sacrifised. His contemplative knowledge is his fire; the knowledge that Brahman is the innerself of all that leads to calmness of mind is the dakshina or the gifts; His speech is his hothr priest; His vital airs is the udgatr priest. His eyes or sight is the adhvaryu priest; His mind is the Brahman priest. His ears are the agnidhr priest; The span of his life is Diksha; What he eats and drinks is his somapana; What he delights himself is his upasad rite; what he walks, sits and stands is his pravargya rite; His mouth is the ahavaniya fire; That which is his knowledge is his homa sacrifice; (what he eats in the evening and in the morning is his samid homa oblation of fuel in the fire), the three divisions of the day morning, midday and evening relating to him are the savanas; The day and night are his Darsapurnamasa sacrifices; the half months and the months are chaturmasya sacrifices; the seasons are the pasubandha sacrifices; the samvatsaras and parivatsaras his

Ahargana sacrifice; the sarvasva dakshina sacrifice is his satra; Death is the avabhrita or the completion of his sacrifice. The termination is death overcome by oldage. That is Agnihotra and satra that is to be practised as long as one lives.

When an upasaka meditating like this dies during (uttarayana) the period of the sun's movement towards the northren direction, he attains the greatness of Gods and attains Sayujya or similarity in the characteristics of the sun. On the other hand he who dies during the period of the sun's movement towards the southern direction gets only the greatness of the pitrs or manes and attains similarity with the moon. A meditator who is a Brahmopasaka gains the glory of the sun and the moon. Afterwards he attains the greatness of Brahman. He attains the greatness of Brahman. The secret teaching concludes thus.

'ओमिति' - with the mantra "ओं' which expounds the subservience of the Jiva to the Lord - 'भगवच्छेषत्पप्रतिपादकत्वेन मन्त्रेण' / Even though शेषत्व is signified by this, one has to perform आत्मसमर्पण along with this. According to the statement 'हविर्गृहीत्वाऽऽत्मरूपं वसुरण्येति मन्त्रतः' the Jivatman is to be thought of the form of the oblation of Soma. It is declared in the Smrithi - 'जुहुयात् प्रणवेनाग्नौ अच्युताख्ये सनातने' महोपनिषत् - This need not be restricted only to the upanishat of that name. As न्यास is prescribed in a number of upanishats the meaning of this term may be taken as "from many, great upanishats'.

One who is enlightened upon this supreme truth performs the sacrifice of the form of offering his self as an oblation unto the Lord. This symbolic sacrifice is most celebrated as it needs not the accessories of the commonly well known sacrifice. This is pointed out in this passage "एवं विदुषः' means 'उक्तन्यासविद्यानिष्ठस्य,' The knower mentioned here is one who has devoted himself to Nyasa vidya. The term 'तस्य' qualifies यज्ञस्य / Earlier the Atman was

described as the हविस् *or oblation of the form of* सोम *by the words -* *'उपयाम गृहीतोऽसि'* । *The Atman is conceived of as the* सोमरूपहविस् *and Nyasa is described as a somayaga. As a celebrated sacrifice which is a means for attainment of various objects or* फल*, it is taken as a satra and all the accessories of that sacrifice are imagined in the body and indriyas of the person performing surrender of the self.*

'आत्मा यज्ञमानः' The Atman who is to be offered is the yajamana. The instruments and accessories are different from the yajamana and so the शुद्धात्मन् *is shown as the yajamana. The word* तपस् *signifies knowledge of the form of contemplation.*

'शमयिता दक्षिणा' That which is the cause of शान्ति । शमयिता *is described as the fees or Dakshina. As described in shandilya vidya, " 'सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत', the knowledge that everything in this universe is Brahmatmaka leads to "calmness' or* शान्ति *and so that* ब्रह्मात्मकत्वज्ञान *is Dakshina.* दीक्षा *or the period of the yajamana's vow is upto that period he is alive.* रमते *means sports. "upasad' is the name of* यष्टि *performed in the jyothishtoma sacrifice and other sacrifices. Though Dar'sa Poornamasya, chaturmasya, pasubandha are not "angas' or accessories of "Satra', they come during the performance of satra performed yearlong. So they are also included here. Samvatsara and Parivatsara are different groups of years which make the yuga. The Taittiriya Brahmana mentions the five groups of years as* संवत्सर, परिवत्सर, इदावत्सर इदुवत्सर इद्वत्सर । *Here two of them are mentioned but they imply the rest also.*

"Sarvavedasam' is a sacrifice in which all possessions set apart for it are given away without any residue - as dakshina - 'सर्वस्वदक्षिणं सत्रम्' । जरामर्यम् *one who dies on account of reaching a ripe age 'वयोहान्या समाप्यते'* ।*The Agnihotra and satra that is to be performed*

lifelong is only this much. In a metaphorical way the description of आत्मयज्ञ *is made here.*

'एतद्वै जरामर्यमग्निहोत्रं सत्रम्' This alone is signifying metaphorically all karma beginning with Agnihotra and ending with satra. The mention of "Satram' in the end again is therefore not incompatible.

In the statement 'ब्रह्मणे त्वा महस ओमिति' the term महसे *signifies Brahman of the form of* ज्योति *that is pointed out by the statement 'जुहुयात् प्रणवेनाग्नौ अच्युताख्ये सनातने' wherein the Lord is described as Agni. When it is understood that this oblation of the form of the Atman is offered unto the* अग्रनेता *who burns away all sins, this Nyasa becomes even agnihotra. It may be thought as satra also as it protects the good people 'सतां त्रायकत्वात्'* ।*Thus* न्यास *is figuratively described as having the form of the somayaga.*

This passage is explained by Vedanta Desika as praising prapadana which is prescribed in the previous anuvaka in the statement, "Brahmane Tva mahase om ityatmanam yunjeeta'. Ranga Ramanuja explains this passage in accordance with the explanation of Vedanta Desika in Adhi karana Saravali as well as the Rahasya granthas. Ranga Ramanuja states that this interpretation is not opposed to the interpretation of Ramanuja in Sri Bhashya on the satra "पुरुषविद्यायामपि चेतरेषामनाम्नानात्(3-3-24) as Ramanuja says there

'तैत्तिरीयके हि पूर्वानुवाके' ब्रह्मणे त्वा महस ओमित्यात्मानं युञ्जीत' इति ब्रह्मविद्यामभिधाय तत्फलत्वेन ब्रह्मणो महिमानमाप्नोति इत्युक्तवा 'तस्यैवं विदुषो' इत्यादिना आम्नाता पुरुषविद्या अस्यैव ब्रह्मविदुषो यज्ञत्वकल्पनं इति गम्यते' । As this is ब्रह्मविद्यांग the फल is ब्रह्मप्राप्ति ।

So this purusha vidya is an accessory to Brahmavidya. Both these interpretations are valid and there is no contradiction between them. As this is an accessory to Brahmavidya, the फल is Bramha prapti. The Purusha vidya in Chandogya has only आयुः प्राप्ति ।

The passage commencing with 'तस्यैव विदुषः': etc is a mere praise of the upasana or vidya which is described earlier. It does not prescribe any characteristics of upasana. This point is made explicit even in Shankara Bhashya. This is not mentioned in Ramanuja Bhashya but is found in Shankara Bhashya. It is to be noted that this point mentioned in Sankara Bhashya is not refuted by the author of Srutaprakasika which suggests that this interpretation is a traditional one. for 'तस्यैवं विदुषो' and others the name पुरुषविद्या is mentioned in Sri Bhashya. It is thus called by later teachers of other schools also. But according to Sankara Bhashya the name Purusha Vidya is given to what is found in Chandogya and Paingi Rahasya. In this passage of Taittiriya there is purusha yajna kalpana and on account of that there is only a doubt whether this is designated as Purushavidya. The basis for the doubt is the कल्पना of purusha yajna. When it is understood as a praise of the Brahmavidya described earlier, it is not quite appropriate to name it a distinct purusha vidya. The concerned sutra runs as follows - 'पुरुष विद्यायामिव चेतरेषामनाम्ननात्' (3-3-24) Here there is the term 'इव' and this signifies that there is no prescription of purushavidya in Taittiriya as there is an exposition of this vidya in Chandogya.

Sri Bhashya suggests that these two are not the same. That which is taught in Chandogya is purushavidya and that which is taught in Taittiriya is Brahma vidya. Both these are not actually the same. Even if they are both accepted as Purushavidya there is certainly difference between them and this is further explained thus in Sri Bhashya. The fact, that what is described as तस्यैवं विदुषो etc., is not a distinct purushavidya but only a praise of purushavidya, is ascertained from the sutra also. This is the well established tradition.

While explaining this sutra the Bhashykara says, "विदुषो यज्ञत्वकल्पनम्' । Both the words विदुषः and यज्ञस्य are in possessive case and are coordinate with each other. So the meaning is विद्वान् यज्ञः । तस्यात्मा यजमानः । If the vidwan is imagined as the yajna how can the self who is his very self be thought of as the yajamana? How can "yajnatva' and "yajamanatva' be attributed to one and the same thing? The answer to this question is as follows - "There is no contradiction in this kalpana. The word vidwan signifies the atman characterised by the body and the aggregate of the indriyas, whereas the word "atman' signifies the bare "visheshya' or substantive and so there is no contradiction.

In this passage there is the mention of the phala or the object of attainment as, "He attains the greatness of Brahman'. Is this not a repetition of what was already declared in the mantra 148. Sri Sudarsana Suri, the author of Sruta prakasika explains that this is a restatement or अनुवाद of what was declared earlier in mantra 148 for extoling the Brahmavidya whose accessory or अंग is the above described purushavidya. 'तस्या एव विद्यायाः पुरुषविद्यालक्षणं अंगमभिधाय सांगं अभिहितायाः स्तुत्यर्थं पूर्वानुवाकोक्तफलमेवानूद्यते' ।

Or it may be explained even in the following way says Ranga Ramanuja - In the previous anuvaka Brahma Prapti or attainment of Brahman was described. In this anuvaka the phala which was described earlier is mentioned again for prescribing the particular mode of attainment through the attainment of Sajujya with surya or chandra on account of one's death in uttarayana or dakshinayana. So there is no fault of tautology.

As it is declared here that one who dies in Dakshinayana attains the greatness of the manes and gains saujya with the moon, a doubt may arise. Those that attain the moon are destined to be born again in this world? The scripture declares 'अथैतमेवाध्वानं

पुनर्निवर्तन्ते' So does it not mean that those who die during Dakshinayana do not attain Brahman?

The sutrakara has cleared this doubt in the section dakshinayanadhikarana in two sutras 'अतश्चायनेऽपि दक्षिणे' (वे.सू. ४-२-१९) The sutrakara has established that a Brahmopasaka who dies during the night also would attain Brahman as all his Karmas sanchita and agami get annihilated or untainted on account of his upasana and the prarabdha karmas also would have been fully exhausted in his ultimate body and as there is no cause at all for his further bondage. On account of the same reason it should be known that a Brahmopasaka who dies during Dakshinayana attains Brahman.

Is it not mentioned here expressly that one who dies in Dakshinayana goes through the path of the pitrs and attains the greatness of the Moon? The answer to this question is that the attainment of the greatness of the Moon by a Brahmajna is merely to rest there for a while. The text further says that he attains the greatness of Brahman. Only those who are not Brahmajnas attain the moon through pitryana and return to this world by the same way. But a Brahmajna proceeds further from the moon to Brahman. Attainment of the Moon is therefore to be known as a resting place for him. It is expressly mentioned further in this sruti that such a Brahmopasaka would attain the greatness of Brahman further. Even in the absence of such a statement it is explicit that he does not return to this world on account of the fact that there is no reason at all for his bondage as he is completely divested of all karmas. The paths and times of death that are mentioned in the Gita (Gita 8-23,24) are meant for being remembered by the yogins, and they are not for prescribing the time of death. गतिद्वयचिन्तनार्थं। The term काल mentioned in those stanzas signifies the athivahikas and not time. So it is established that a Brahmopasaka attains Brahman alone after casting away his final body here.

SVETASVATAROPANISHAD

This Upanishth belongs to Krishna Yajurveda. There are hundred and thirteen mantras in this Upanishath spread over six chapters. Though this is not included in the ten principal upanishats, this is considered as an authenticated and important upanishath as it is recognised by the Brahmasuthrakara. Both Shankara and Ramanuja refer to this Upanishath in their Bhashya under Sutra 1-4-8 and 3-2-35, respectively. This Upanishath distinguishes the Jivatman from the Paramatman very clearly any number of times. The three realities namely., the bhoktha, bhogya and preritha are expounded here. The Supreme principle is to be known as dewelling in the Jivatman as his antharyamin or innerself. The inherent auspicious qualities and glories of Isvara are expounded in this Upanishath.

The accessories of Yoga as well as the practice of it are detailed in the second chapter. The grace of Paramatman is to be invoked for success in Yoga. The fourth chapter expounds the unique nature of Paramatman. The Jivatman and Paramatman are described as two birds of similar qualities perching on the same tree. Of these one, the Jivatman tastes the sweet pippala fruit or the fruit of Karma whereas the other one is witnessing without eating. The fifth chapter is again devoted to the exposition of the fact of difference in the true nature of Paramatman and Jivatman.

The sixth chapter declares that the will of Paramatman is ever glorious, being the cause of This Universe. It is declared clearly here that the one lord is in all as their innerself and without knowing him, there cannot be the cessation of samsara.

The duality texts of this Upanishath are clear and decisive and Ramanuja quotes profusely from this Upanishath to establish difference between paramatman and Jivatman. Terms like 'Saranam Prapadye', and "Parabhakthi" - imply the nature of mokshopaya as bhakthi and prapatti.

The essence of this Upanishath is the magnificent exposition of the concept of Antharyamin, that has been the central teaching of all other Upanishath.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

That (other world) is full (with the Veda). This (world) is full (with the Veda). That which fills is more celebrated than the world that is filled. Withdrawing the Vyahrithi that is the agent of filling from the world (that is pervaded by Vyahrithi) there remains the OmKaratmaka Vastu that is full.

प्रथमोऽध्यायः

ब्रह्मवादिनो वदन्ति

किं कारणं ब्रह्म कुतः स्म जाताः जीवाम केन क्व च संप्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ 1-1

Seers who speak of Brahman say thus - O, knowers of Brahman, of what form is Brahman, the cause of this Universe ? On account of which are we born and by which do we live ? In which are we placed in the end ? Being presided over by which do we function in acts of joy and sorrow following the prescribed order ?

वदन्ति - This signifies that they ask like this at all times. कारणं ब्रह्म किं - All agree that Brahman is the cause of this Universe. It is verily the cause of creation, sustenance and destruction of this Universe. It is also the cause for the functioning of all people in different ways. The question posed here is whether that Brahman is saguna or nirguna or whether it is of the form of Brahma or Rudra or the one which is the cause of even those Gods. Brahmavadins try to know Brahman like this.

Here it may be said that there is no room for this kind of enquiry about Brahman. How could it be taken for granted that Brahman is the cause of this Universe. That itself is not established because there are different doctrines about the cause of this Universe. Materialists say that nature itself is the cause. The Mimamsakas say that it is Karma. There are some others who attribute all this to chance. There are still others that posit the theory that the five elements alone form that cause. In the face of all these why should we accept the view that Brahman is the cause of this Universe?

This view is mentioned in the next mantra and it is firmly stated that these views do not stand to reason.

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।
संयोग एषां न त्वात्मभावात् आत्माप्यनीशः सुखदुः खहेतोः॥ 1-2

Time, nature, fate, chance, the five elements, (योनिः) prakrithi, purusha any one of these is not possible of being decided as the cause of this Universe. (न तु एषां संयोगः आत्मभावात्) A combination of these cannot become the cause on account of the presence of the atman (which cannot undergo any change). Even that atman is not independent as he is subjected to the experience of happiness and sorrow.

Though time is seen in the form of 'now it is born,' 'then it will die' and others, it is not the सम्प्रतिष्ठा । So it cannot be the cause.

Moreover the cause and the effect are not-different. We are not seeing non-difference between kala and the Universe. स्वभाव cannot be the cause. Is it कार्यस्वभाव or कारणस्वभाव that is the cause? The cause is the immediate antecedent of the effect. So Karya svabhava cannot be the cause of itself. The nature of the cause cannot be the cause itself. When we say 'nature of the cause' there ensues difference between the nature and the cause. नियति: means नियम: अवश्यंभाव: । If we say so it amounts to saying that उत्पत्ति is the cause of उत्पत्ति That is नियति on account at which something necessarily happens. What may be that? If it is said as Karma then the question arises as to how it can lead to the result of some later time, it itself being inert. If it is said as chance it amounts to the position of negating any cause. This is opposed to all experience. 'Bhutani' means the five elements and 'yoni' means 'prakrithi'. These are non-sentient and are not functioning independently. The Atman also is not independent. If he were the master he would have not subjected himself to the experience of sorrow. So one has to ponder over and know the cause of this universe. So achetana or chetana cannot become separately or together the cause of the universe.

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निरूढाम् ।
य: कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येक: ।।1-3

Following the path of meditation they (sages) saw the sakti or power of the Lord (prakrthi) which is constituted by its own qualities; they also saw Him who alone presides over all those causes comprising of kala and the atman.

It is the sages who saw the cause thus through ध्यानयोग । Devatma is Sriman Narayana the Supreme Self who is declared in the Sruti as 'अपहतपाप्मा दिव्यो देव: एको नारायण:' । Sakthi the inseparable attribute of the Lord which is helpful in bringing about the effect. That is prakrithi or primordial matter which is called the शक्ति of the Lord and which is having the three gunas viz., satva, rajas and tamas. 'आत्मा द्विविध: देवात्मा जीवात्मा चेति । देवात्मा नाम य: सर्वदा देव एव भवति स:' ।

They also realised further Paramatman who has that prakrithi as His body, and who is verily all kinds of causes and who presides over all causes such as काल and others, and who is without an equal or a superior.

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभि: ।
अष्टकै: षड्भि: विश्वरुपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ।।1-4

They realised him to be of a form of the wheel, having one rim, having three constituents. Having sixteen ends, having fifty spokes, having twenty middle spokes, having six groups of eight each, having one bond of the cosmic form, having the difference of three paths, and having an illusion that is the cause of two.

Paramatman is described metaphorically as a wheel. The one rim of the wheel is prakrithi, the three constituents are three gunas viz., satva, rajas and tamas. The sixteen modifications of matter are the sixteen ends. The fifty spokes are the fifty letters beginning with अ. The counter spokes are meant for securing the firmness of the spokes and they are the 12 months, the five seasons, the two अयनs and one samvatsara. The six groups of eight are - 1) The eight kinds of ऐश्वर्य such as अणिमा, महिमा, गरिमा, लघिमा, प्राप्ति, प्राकाम्यं, ईशित्व, वशित्व (2) The eight directions such as east, south-east, etc. (3) The eight Lords of directions such as Indra, Varuna and others. (4) The eight forms of prakrithi such as पृथिवी, आप:, अनल:, वायु:, आकाश:, मन:, बुद्धि:, and अहङ्कार: (5) The eight kinds of gods such as ब्रह्मा, प्रजापति:, देवा:, गन्धर्वा:, यक्षा:, राक्षसा:, पितर: and पिशाचा: । (6) The eight gunas viz., अपहतपाप्मा, विजर:, विमृत्यु:, विशोक:, विजिघत्सु:,

अपिपासः, सत्यसंङ्कल्पः, सत्यकामः or it may mean the आत्मगुणाष्टक namely दया सर्वभूतेषु क्षान्तिः, अनसूया शौचं अनायासः, मङ्गलं, अकार्पण्यं and अस्पृहा।

For this ब्रह्मचक्र the विराट्पुरुष is a fastening bond for keeping this steady. This Viratpurusha is the prime पाशः । The three paths are देवयान, पितृयाण and क्षुद्रजन्तुभवन ।

The one illusion leading to the two paths of पितृयाण and क्षुद्रजन्तुभवन is the illusion of the atman in the body - देहात्मैक्यमोह । The seers saw this Brahma chakra 'चित्तावतारसौकर्याय तं चक्रत्वेन रूपयति' ।

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्त्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्थादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ 1-5

We remember prakrithi which is having five streams of water, having the five causes that are at the face of streams, having the five pranas as the waves, having the five conative organs that are the causes of knowledge, having the five karmendriyas as whirlpools, having the five great elements that are disagreeable as the force, and having the fifty letters beginning with अ aa as differences, and having the five states or periods, and also paramatman who is the ruler over that prakruthi.

Prakrithi, the Sakti of the Lord, is here desribed as a river for causing dispassion in the minds of the aspirants. The five streams are tamas, akshara, avyakta, mahat and ahamkara. These are here metamorphically described as streams of water. The five tanmatras which are the causes of the five great elements are called 'योन्युग्रवक्त्रा। वक्त्राणि प्रवाहमुखरूपाणि यस्याः सा । The five pranas are the waves. The five jnanendriyas are the beginnings of knowledge. So they are पञ्चबुद्ध्यादिमूला । The five karmendriyas are in the place of the whirlpools. The five elements are running counter and are the ओघ or the speed of the river. The five parvas or periods are तमः, मोहः, महामोहः, तमिस्रः, अन्धसंज्ञितः । The sages saw this kind of river symbolising prakrithi.

सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्म चक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ 1-6

In that wheel of Brahman, which is great, which makes all beings live and in which all are placed (at the time of dissolution) does this jiva migrate. Knowing that prompter and knowing himself also as different from Him and becoming an object of love of that Paramatman on account of that awareness, he attains immortality.

The answer to the question - 'presided by whom does he experience sukha and duhkha is given here. The Lord is one who makes all people live 'सर्वान् आजीवयति इति ।' This is the answer to the question 'जीवाम केन' । The end of all beings is in Him at the time of pralaya. This is the answer to the question 'क्च संप्रतिष्ठाः' । All are withdrawn into Him alone. In this wheel of Brahman is the Jivatman moving round and round migrating from birth to birth - 'अनेक जन्म सहस्र संचरणशीलः on account of his beginningless karma, as it is said in the Gita by the Lord 'भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया' The result of this kind of awareness of his nature and the nature of Paramatman is mentioned in the later half of the mantra. Knowing the Paramatman as one who is causing him to revolve, and knowing himself the body of that Paramatman, who is being caused to revolve like that, as two different and distinct entities, he will attain liberation on account of the grace of the Lord who becomes pleased with that knowledge. The real difference between the jiva and Paramatman is mentioned here. If this knowledge of difference were not real how

could it lead to liberation? अमृतत्व फलप्राप्ति - हेतु भूतज्ञानविषयस्य प्रेर्यप्रेरकलक्षण जीवपरभेदस्य परमार्थत्वमुक्तं भवति । अपरपार्थज्ञानस्य मोक्षहेतुत्वासंभवात् इति द्रष्टव्यम् ।

उद्गीतमेतत् परमं तु ब्रह्म तस्मिंस्त्रयं स्वप्रतिष्ठाक्षरं च ।
अत्रान्तरं वेदविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ 1-7

This Supreme Brahman is eminently proclaimed as the self-established and as the immutable (in the scriptures). In that self-established are the three. Knowing here the difference between these, the knowers of Veda who are devoted to Brahman are united with Brahman, being freed from birth.

उद्गीतं means उच्चैः गीतम् । The meaning is the same even if the reading is taken उद्गीथं The upanishads declare stoutly that this supreme principle described earlier as the wheel is the Supreme Brahman as evidenced by the texts - 'नारायणः परं ब्रह्म', 'स्वे महिम्नि प्रतिष्ठितः' 'एतद्वैतदक्षरं गार्गि ब्राह्मणाः अभिवदन्ति' etc. In this immutable are the three namely Prakrithi, Purusha and Kala. तत्पराः means ब्रह्मपराः । अन्तरं means marked difference knowing the difference among prakrithi, purusha and kala and also the difference between them and paramatman. This difference is of the type of आधाराधेय भाव । These are inseparable attributes to paramatman and have Him alone as their आश्रय । gaining this knowledge they become freed from the bondage of matter and attain परमसाम्य with the Lord and become one with Him in nature.

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 1-8

This mutable and the immutable are closely contacted. The Lord supports these orders of the Avyakta (sentient) and

the Vyakta (non-sentient). The Atman who is not the master, is bound on account of the fact of his desire for enjoyership. He gets freed from all bonds after knowing the Lord.

When the contact of matter is common both to the jiva and paramatman why should the jiva alone be bound and never the paramatman? The answer is in this mantra. The Lord is the supporter of the non-sentient which is क्षर and of the form of व्यक्त and also of the sentient who is अक्षर and of the form of अव्यक्त । He supports these two that are mutually associated. He is not bound. The jivatman is bound because in him there is the desire for enjoyership, where as the Lord is ever free from the bond of Karma. 'न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा' he says. Though He is in contact with matter He is not tainted by the defects of matter as He is of the nature of the being opposed to any defilement अपहत पाप्मा ।

ज्ञाज्ञौ द्वावजावीशनीशौ अजा ह्येका भोक्तृभोगार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ 1-9

Of the two, one is omniscient and so the master of all. The other is ignorant and never the master. Both of them are unborn. The other one, the unborn prakrithi is associated with the enjoyer for the purpose of his experience. The Paramatman who has the universe as His body is yet infinite and a non-doer. When one realises the distinct nature of these three vividly, he becomes Brahman, i.e., becomes freed.

In this mantra the distinctive characteristics of Jivatman, Paramatman and matter are outlined. The difference between one another is also pointed out. Though the jiva and paramatman are without origination, one is the omniscient and the master where as the other is ignorant and so not the master. Matter is for the purpose of enjoyment of the jivatman. It is not the object of enjoyment for

the paramtman because paramatman, though has everything else as His body, is not engaged in action for gaining the fruits of karma like the Jivatman. He is not dominated by karma but is the Lord of karma. He is infinite or Ananta, as He is characterised by infinite auspicious qualities such as true will and true desire. So He is the over Lord of all. एतत् त्रयं यदा विन्दते when one gains very vividly the knowledge of these three that are different and distinct from one another, one gains liberation from bondage of samsara. तदा ब्रह्मा भवति-मुक्तो भवतीस्यर्थः । ब्रह्मम् is vedic usage.

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानात् योजनात् तत्त्वभावात्
भूयश्चान्ते विश्वमायानिवृत्तिः ॥ 1-10

Matter which is called "pradhana' is the kshara (mutable). The jivatman is akshara or immutable on account of the nature of his immortality. The one Supreme Lord rules over the kshara and the Atman i.e. the order of the non-sentient and the order of the sentient. The destruction of "maya" of the form of all association with matter happens at the end of the body on account of the fact of meditation upon Him, on account of "yoga", and manifestation of the reality.

The meaning of kshara and akshara introduced in matra 8 is detailed here. It is also pointed out that mere knowledge of the difference and distinction between these three entities would not lead one to liberation. It is through 'manana' and 'nididhyasana' upon paramatman that one gains that cessation from bondage 'प्रधान शब्दिता प्रकृतिः क्षरमुच्यते । भोग्यमात्मनो भोगार्थं हरतीति हरो जीवः ।'

The Jivatman is called हरः, because he appropriates prakrithi or the object of enjoyment for his experience. He is अमृताक्षरम् । अमृतत्वात् मरणधर्मशून्यत्वात् अक्षरम् इत्यर्थः । The one Supreme Narayana

who is declared by the Sruti 'अपहतपाप्मा दिव्यो देव एको नारायणः' is the over lord of the two entities namely क्षर and आत्मा । अभिध्यान is meditation आरम्भण संशीलनम् । योजनं योगः । तत्वभावः तत्वाविर्भावः । Through these means the aspirant gains mukti after the fall of his body. What was taught as 'त्रयंयदा विन्दते ब्रह्ममेतत्' in stanza 9 signifies not final release but the experience of Brahman at the time of meditation upon Brahman - ब्रह्मोपासनकालीनब्रह्मानुभवरूपा । तत्वाविर्भाव is दर्शनसमानाकार ज्ञानम् । That is the form of devotion.

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात् तृतीये देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥ 1-11

Knowing the Lord leads to the destruction of all bonds of the form of punya and papa. Thereupon will result the cessation of birth and old age, as the means of suffering get terminated. Through meditation upon that Paramatman there happens to the upasaka the third glory that surpasses the world when there is a difference in body. Being freed from the contact of matter and gaining Brahman he will become fulfilled in his desire.

The process of liberation through knowledge of Brahman is described here. ज्ञात्वा means 'दर्शनसमानाकारज्ञानेन विषयीकृत्य'। The knowledge of the form of upasana assumes the characteristic of a vivid perception of the object of meditation. When one embarks on upasana of this nature the Lord wills to forgive his punya and papa that has been accumulated and that would be committed in the future unintentionally. The Vedanta sutra 'तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ' expounds this fact. There will be the destruction of further births and old age at the end of the upasana according to the 'True will' of the Lord, along with the destruction of the means of suffering namely the body and the indriyas. This happens at the successful conclusion of upasana. The aspirant gains the third wealth after gaining release from matter and after manifesting his true nature of the eight gunas

such as sinlessness and others, after the fall of his final body. He will attain Brahman and becomes an आप्तकाम. He attains an अप्राकृतदेह or a non-material body and gains perfect similarity with Brahman in experience of bliss as pointed out in the sutra 'भोगमात्रसाम्यलिङ्गाच्च' । This glory surpasses the glory that is attained in this world as well as in the other world.

This mantra is thus declaring that one becomes आप्तकाम only after going to the transcendental abode of the Lord and gaining Him and never in this प्रकृतिमण्डल ।

एतत् ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् ।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ 1-12

This Brahman should be known as dwelling eternally in the jivatman as his innerself. There is nothing else to be known beyond this. This Brahman is to be known as the innerself of the भोक्ता (or the jivatman who is the enjoyer), as the innerself of the object of enjoyment and as the प्रेरिता (controller who is in his own nature characterised by infinite perfections). All this of the three kinds has been said. This is Brahman.

The third quarter of this mantra is explained in Vedartha Samgraha as follows -'भोक्तृशरीरकत्वं भोग्यशरीरकत्वं अपहतपाप्मत्वादिविशिष्ट-सत्यज्ञानादिस्वरूपत्वं - इति विधात्रय - विशिष्टं ब्रह्म ज्ञातव्यम्' । Another kind of explanation is given by some and according to them the order or words in the second half of the mantra will be 'भोक्ता भोग्यं प्रेरिता इत्येतत् त्रिविधं प्रोक्तं एतत् सर्वं मत्वा ब्रह्म भवति मुक्तो भवतीत्यर्थः' । According to the first interpretation मत्वा should be taken to mean मन्तव्यम् । भोक्ता should be taken to mean भोक्तारं । According to the second interpretation प्रेरितारं should be taken as प्रेरिता । According to both these interpretations it becomes established

that one should know the प्रेरिता as different and distinct from भोग्य and the भोक्ता and that this is the culmination of all knowledge. मत्वा is taken to signify upasana. त्रिविधं प्रोक्तं The three viz. (1) the Reality of the form of chit, achit and isvara (2) the means of the form of upasana and 3) the result that would be obtained from upasana - all these are described. ब्रह्ममेतत् - All this is Brahman as Brahman is the innerself in all.

वह्नेर्यथा योनिगतस्य मूर्तिः न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यः तद्वोभयं वै प्रणवेन देहे ॥ 1-13

Just as the form of fire which is in its cause the firewood is not perceived, but yet there is no loss of its mark and as it is perceived as originating from the firewood when there is again churning, even so when the jivatman is purified by the pranava both become perceived viz. the Paramatman and his marks.

It may be argued that the statement this should be known as dwelling in the atman eternally is not tenable, as the paramatman is not perceived as residing in the jivatman. Fire in the अरणि is not directly perceived but when the two अरणि s are churned there will be smoke and from that it becomes established that fire was in it even before. Similarly though Paramatman is not directly perceived as residing in the atman he will be grasped when the atman is churned with the pranava. So his existence there eternally, cannot be discarded.

देह means jivatman who is the body of the paramatman परमात्मशरीरभूते जीवे । उभयं means देवात्मा and His चिह्न Paramatman and His mark will be perceived. Aranis - the two wooden pieces with which fire is produced by rubbing against each other.

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासात् देवं पश्येन्निगूढवत् ॥ 1-14

Making the atman the lower arani and the pranava the upper arani, one should see the Lord who is as if hidden, by the practicse of the churning of the form of meditation.

The way of perceiving the atman through the means of pranava is shown here. When the Supreme Atman within one self is meditated upon with the pranava, the Supreme Atman who is dwelling in the atman as if hidden, becomes revealed just like fire from the aranis. निगूढवत् - निगूढानिवत् . The churning with the pranava means to practise those that are ordained and to abstain from those that are prohibited and practising the virtues सत्य and तप: ।

तिलेषु तैलं दधनीव सर्पि: आप: स्रोतस्स्वरणीषु चाग्नि: ।
एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योनुऽपश्यति ॥ 1-15

As oil in sesamum, ghee in curds, water in sub-terranean currents and fire in the churning fire woods is gained, so is this Paramatman in the atman grasped. He who follows the means of satya and tapas, sees that Paramatman.

Oil and others are obtained from sesamum and others by following the appropriate means of squeezing with the machine etc. In the same way through the means of truth and penance the Supreme paramatman is realised. Satya is indicative of virtues coming under yama and tapas gets included in niyama. Satya is सामान्यधर्म where as तपस् is विशेषधर्म ।

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्या तपोमूलम् तत् ब्रह्मोपनिषत्परम् ॥
तत् ब्रह्मोपनिषत्परम् ॥ 1-16

The Supreme Atman who is all-pervading like ghee in milk and who is to be known through the knowledge of the jivatman and through tapas and who is propounded by the Upanishads is to be known. That Supreme Atman is to be known.

He is pervading everything within and without. In the atomic Atman and the extension of Dharma bhuta jnanam he is pervading in full. The verb विद्यात् is to be understood. The repetition of the last line a second time is to point out that this chapter is concluded. But this repetition is not noticed in every chapter. So it may be taken even in the sense of आदरार्थ ।

द्वितीय: अध्याय:

युञ्जान: प्रथमं मनस्तत्वाय सविता धिय: ।
अग्निं ज्योतिर्निचाय्य पृथिव्या अध्याभवत् ॥ 2-1

May the Paramatman (धिय: सविता) the prompter of the intellect (युञ्जान: आभवत्) become united (with the mind) for (तत्त्वाय) the realisation of Himself by the mind (पृथिव्या अधि अग्निं ज्योति:निचाय्य) that has adored the light of the form of Agni on the earth.

This is a prayer to the Lord which is in accordance with the realisation of tapas of the form of control over one's sense organs, which is inevitable for gaining the knowledge of Paramatman, the indweller in all. अग्निं ज्योति: निचाय्य means performing the ordained duties such as agnihotra and others. तत्त्वाय means तत्त्वसाक्षात्काराय for the vivid perception of the Paramatman who is residing in one's own self and who is similar to the अग्निज्योति on the earth. The idea is that the mind should become united with the paramatman for realisation of that supreme reality. A prayer is offered to the Lord for that purpose.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥ 2-2

With the permission of that Paramatman the prompter of all, we, with our minds united with the atman become endowed with the ability for gaining that abode of Paramatman called svarga.

सवे-अनुज्ञायां सत्यां; Svarga here means the abode of paramatman, the Vaikuntha and not heaven. शक्त्या means, we become endowed with that ability for practising meditation upon Paramatman. That becomes a sadhana for attainment of the eternal abode of the Lord - 'भगवल्लोकसाधनाय परमात्म निदिध्यासनाख्यकर्मणे शक्त्या युक्ता भवेम' ।

युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ 2-3

The Paramatman, the prompter of all, will grant his consent or permission to those aspirants who (दिवम् बृहज्जोतिः धिया करीष्यतः) meditate upon that Lord of the form of the celestial and infinitely great light, (मनसा युक्त्वाय) after duly offering adoration with the mind to (देवान्) the former preceptors (सुवः यतः) that have gone to the eternal abode of Paramatman.

Does the Lord grant his permission for a mere salutation? This doubt here is cleared. It is affirmed that the Lord does grant his consent to those who endeavour to attain Him after duly offering their respects to their preceptors such as विष्वक्सेन and others that are very close devotees of the Lord - 'भगवदन्तरङ्गभूत विष्वक्सेनाद्याचार्य प्रणामपूर्वकंभगवत्प्राप्तौ यतमानानां अनुज्ञां प्रयच्छति' । 'The significance of

adoration to the पूर्वाचार्य is emphasised here. धिया means उपासनरूपज्ञानेन; करिष्यतः - विषयीकरिष्यतः They make the Lord the object of their meditation.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इत् महीदेवस्य सवितुः परिष्टुतिः ॥ 2-4

(विप्राः) The seers of the truth (मनः युञ्जते) unite their minds with Paramatman. (धियोयुञ्जते) They unite their meditation upon Paramatman. (एकइत्) He alone, the one, (वयुनवित्) who is a knower of the greatness such as omniscience of Paramatman who is (विप्रस्य बृहतः विपश्चितः महीदेवस्य सवितुः) full, who is great on account of his qualities, who is omniscient, who is associated with Goddess earth (and Lakshmi) who is the director of all, (विदधे) renders (परिष्टुतिः) service to Paramatman through (होत्रा) ritviks or mantras.

The blessed who are knowers of the truth will be capable of uniting their minds with paramatman and their meditations will be upon the Lord as pointed out in 'विप्रो विप्रत्वं गच्छते तत्त्वदर्शी' । वयुनं is ज्ञानं । वयुनावित् - the elongation is vedic usage. This means सार्वज्ञादिमहिमावित् । तदाश्रयः एक एव । परिष्टुतिः is परिष्टुतीः । The ह्रस्व is due to vedic usage. This means परिचर्या । होत्रा means ऋत्विग्भिः or मन्त्रेण. The knower of the nature of Brahman is extolled here. 'ब्रह्मस्वरूपविदेव तत्परिचर्याकारी । तेन कृतमेव भगवत्परिचरणं भगवत्प्रीणनं भवतीत्यर्थः' । The knower of the essential nature of Brahman is verily one who serves Him. The service rendered by him alone will please the Lord.

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः ।
श्रृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ 2-5

(ये दिव्यानि धामानि आतस्थुः विश्वे अमृतस्य पुत्राः श्रृण्वन्तु) May all the sons of Brahman that are residing in celestial abodes listen (to my prayer). As (सूरेः पथ्या) the praise (that is in accordance with the way of prayer) made by the nityasuri (वां पूर्व्यं) reaches Brahman that was earlier to your selves, may in the same way (विश्लोकः नमोभिः एतु) the different verses of the form of praise made by me reach Brahman along with obeisances (युजे) for attainment of Brahman by me.

सूरेः means that which is made by the nitya suri. पथ्या - prayer - स्तुतिपथादनपेतत्वेन स्तुतिः । वां पूर्व्यं means वः पूर्वं । The change in the case is vedic usage. Brahman is said to be earlier to nitya suris and nityasuris are called the sons of Brahman, though nityasuris are unborn, from the point of view of their being dependent upon Brahman for their existence and functiioning. तदधीनस्वरूपस्थिति प्रवृत्तिकत्वात् । युजे - योगाय That means for attainment of Brahman. The idea is this. May that great Lord accept this prayer of mine, though imperfect, as He accepts, the prayer and praise of nityasuris. It becomes evident that the Lord is to be prayed prior to योगप्रवृत्ति or commencement of yoga.

अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते ।
सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥ 2-6

The mind will become concentrated on the Atman in a place where fire is avoided on all sides, where blowing of the wind is completely checked and where snow is totally absent.

For commencement of yoga one should seek the permission or the Lord. गुरुप्रणामभगवत्स्तुतिप्रसन्नेन सवित्रा कृतेन अनुज्ञया । पूर्व्यं means पूर्वपृष्टं. It also may mean श्रेष्ठम् । कृण्वसे means कुरुष्व । पूर्तिं means मपसोथपूर्तिं ।

It is pointed out here that a person commencing yoga should avoid a place which is hot or cold. शीतोष्णदेशः परिहर्तव्यः । In such a place the mind will be tending towards the Atman

सविता प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।
तत्र योनिं कृण्वसे नहि ते पूर्तिमक्षिपत् ॥ 2-7

(पूर्व्यम् ब्रह्मा जुषेत) One should meditate upon that Brahman the most ancient (सवित्रा प्रसवेन) being permitted by Savitr. (तत्र योनिं कृण्वसे) Make your mind take its stand in Paramatman. If you do so (ते पूर्तिं न अक्षिपत्) that Brahman will not discard the fullfillment of your desires.

For commencement of yoga one should seek the permission of the Lord. गुरुप्रणामभगवत्स्तुतिप्रसन्नेन सवित्रा कृतेन अनुज्ञया । पूर्व्यं means पूर्वपृष्टं. It also may mean श्रेष्ठम् । कृण्वसे means कुरुष्व । पूर्तिं means मनोरथपूर्तिं ।

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि ॥ 2-8

Keeping the three high and keeping the body straight and placing all the senseorgans through the mind in the cave of the heart, a knower of the truth should cross all kinds of fearful currents with the boat of pranava.

The accessories of yoga are taught here. त्रिरुन्नतं - the three that are to be kept aloft are the chest, the neck and the head. The body should be kept straight in other parts. इतरत्र समं शरीरं स्थापयित्वा। ब्रह्मोडुपेन प्रणवलक्षणप्लवेन । The boat of the characteristic of pranava. This means - through meditation upon Brahman. The currents to be crossed are जन्मस्रोतांसि - the currents of births that are to come in future.

प्राणान् प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमत्तः ॥ 2-9

He (the sadhaka) being regulated in his actions should hold his breath and when the vital force becomes weak, should breathe out through the nostril of the nose. The person adept in controlling the mind should bring the mind under control, without being inadvertent, even as the chariot yoked to unruly horses is controlled by the charioteer.

Vidvan means - मनोनिरोधज्ञः. Here the way of pranayama is described. Of the eight - fold yoga yama, niyama were already outlined. 'Yama' is the abandonment of the prohibited where as 'niyama' is the practice of what is ordained. In this mantra pranayama and pratyahara are mentioned.

समे शुचौ शर्करवह्नि वालुकाविवर्जिते शब्दजलाशयादिभिः ।
मनोनुकूले न तु चक्षुः पीडने गुहानिवाताश्रयणेन योजयेत् ॥ 2-10

One should practise yoga or meditation by resorting to a place such as a cave and others which is bereft of wind, which is even and clean and without pebbles, fire or sound, which is without noise and which is not near a source of water such as a river and others, which would be congenial to the mind and which is not the cause of causing pain to the eyes.

The place that is fit for practising meditation is described here. It should be an even place without ups and downs. शब्द may mean वाद्यध्वनि which will be distraction to the mind. The place should not be very near to any जलाशय for people would frequent such a place resulting in disturbance of mind. such a place should be without excessive heat and others that would strain the eyes. The Vedanta Sutra 'यत्रैकाग्रता तत्राविशेषात्' points out that a place leading to concentration of the mind would be the best place for meditation.

नीहार धूमार्कानिलानलानां खद्योतविद्युत्स्फटिकशशिनाम् ।
एतानि रूपाणि पुरस्सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ 2-11

In yoga these forms namely mist, smoke, the sun, the wind, fire, the firefly, lightening, the sphatika mani and the moon appear prior as signs of the manifestation of Brahman.

These are signs that appear to a person practising yoga, and these indicate the manifestation of Brahman, that is to come off. First it appears as mist and then as smoke, sun and other things. These kinds of flashes are signs of the coming manifestation of Brahman. 'एवंभूतानि स्फुरणानि पूर्वप्रवृत्तानि आगामि ब्रह्माभिव्यक्तिचिह्नानीत्यर्थः'।

पृथ्व्यप्तेजोनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥ 2-12

When one is engaged in yogabhyasa, (on account of its efficacy) his body arises out of the five elements namely, earth, water, fire, air and ether (that are predominantly satvik), and to such a one who is with a body which is of the form of the fire of yoga, there will be neither disease, nor oldage nor death.

The result of कायसिद्धि that happens to one engaged in yogabhyasa is expounded here. His body will become transformed into satvik, being formed of the five elements that will be सत्वप्रचुर. His body will become capable of burning all kinds of diseases and others. It is formed on account of yoga of the form of fire. To such a person there will be neither disease nor old age nor death. 'तादृश सर्वरोगादिदाहसमर्थत्वेन अग्निरूपेण योगेन आरब्धशरीरयुक्तस्य पुंसो रोगादिर्न संभवति'।

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवञ्च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ 2-13

Lightness of the body, absence of disease, absence of interest in worldly things, brilliance of the colour of the body, pleasantness of tone, auspicious odour and little of urine and excreta these they say are the first success in yoga.

These are yogasiddhis and one who is practising yoga can verify by these marks his first success in yoga.

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम् ।
तद्वात्मतत्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ 2-14

Just like an idol (मृदयोपलिप्तं) made of clay (तत्सुधान्तम्) when it is smeared with colour (polish) तेजोमयंभ्राजेत) shines out brilliantly, in the same way some blessed embodied self seeing the effulgent Atman becomes fulfilled and divested of sorrow.

How Brahman is realised through practise of yoga and what the fruit of that realisation is, are outlined in this mantra. Just as a clay idol shines brilliantly when it is smeared with paint, similarly the reality of the Atman is realised through meditation of the cahracter of a vivid vision - 'सुधाविशेषलिप्त तेजोमय (जीवविशेष) प्रतिमासमं दर्शनसमानाकारध्यानेनोपलभ्य' The reality of the Atman shines out when the jivatman (compared to the clay) is refined by yogabhyasa. He visualises the resplendent principle shining out like an idol smeared with colour.

यदा आत्मतत्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्वैर्विशुद्धम् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 2-15

When he, the follower of yoga, as if through a lamp, visualises Brahman, the unborn, the unchanging, the pure, the one characterised by all entities through the means of the reality of the jivatman, then knowing him, he will be freed from all bonds.

The person practising yoga realises Brahman through the means of the jivatman. He realises that he is. the shesha and the Paramatman is his sheshin as expounded by the glorious pranava - 'प्रणवप्रतिपादितपरमात्मशेषभावेन प्रत्यगात्मना साधनेन' - The Paramatman is the Antaryamin of the jivatman. He is residing in the Atman. सर्वतत्वैः signifies that the supreme Brahman is realised as characterised by all tatvas that are in the form of the Divine ornaments and weapons as described in the अस्त्रभूषणाध्यायof the Vishnupurana. 'भूषणास्त्रस्वरूपस्थं यथेदं अखिलं जगत् । बिभर्ति भगवान् विष्णुस्तन्ममाख्यातुमर्हसि' । The upasana upon Divyamangala vigraha of the Supreme is also indicated here.

एष हि देवः प्रदिशोऽनु सर्वाः पूर्वो हि जातः स उ गर्भे अन्तः ।
स एष जातः स जनिष्यमाणः प्रत्यङ्जनास्तिष्ठति विश्वतोमुखः ॥ 2-16

O sages, this celestial Lord is verily all the entities existing in all directions. The one born of yore of the form of Hiranyagarbha is this Lord Himself. All kinds of beings in the womb are verily this itself. All kinds of things that are born and all kinds of things that will be born in future are verily this lord himself. He is shining out in all as the self revealed pratyak principle.

The fact of His being the self of all is taught here. Devah - the effulgent. दिव्यो देव एकां नारायणः is the declaration of the श्रुति proclaiming that Paramatman. He is सर्वात्मक and so is all. All particular objects in all directions are Himself. विश्वतोमुखः सर्वविधः । If it is asked how the very many different jivatmans have this alone as their self the mantra says प्रत्यङ् तिष्ठति । In the idea of अहं as realised by enlightened souls like Vamadeva and others there is the illumination of the Paramatman also because this Paramatman is the innerself of all. He is the Antaryamin of all entities.

यो देवो अग्नौ यो अप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ 2-17

To that Lord who is in Agni, who is in water, who has entered into all this world, who is in trees and plants, to Him our obeisances, to Him our obeisances.

तृतीयः अध्यायः

य एको जालवानीशत ईशनीभिः सर्वान् लोकान् ईशत ईशनीभिः ।
य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥ 3-1

The one Paramatman who has with him the net (of the form of Maya which is named as prakrithi) is ruling over all through His powers of jnana, sakti and kriya that are capable of ruling. He, with these qualities required for ruling, is ruling over all non-material (अप्राकृत) worlds also. He alone rules over all at the time of creation and also at the time of dissolution. Those who know this become immortal.

'Devah' signifies the one Lord who is described as 'अपहतपाप्मा दिव्यो देव' : in the scriptures. The net he has is the net of prakrithi. Maya is this prakrithi which is under his control. With the powers of jnana, shakti and kriya He is ruling over all that are bound by matter and He is ruling over all the worlds that are beyond the reach of praktithi. मायाजालगोचरान् प्राकृतांश्च लोकान् ईष्टे तदगोचरान् अप्राकृतांश्च लोकान् ईष्टे । The word 'संभवे' is signifying pralaya समित्येकीकारे - लयापरपर्याये पकीभावे च । The fact of granting moksha is possible of him alone and this मोक्षप्रदत्व of Paramatman is expounded in this chapter. This knowledge of paramatman of this nature is verily मोक्षसाधन ।

एको हि रुद्रो न द्वितीयाय तस्थुः य इमान् लोकानीशत ईशनीभिः ।
प्रत्यङ्ग जनास्तिष्ठति संचुकोचान्तकाले संसृज्य
विश्वा भुवनानि गोपाः ॥ 3-2

O people, He who rules over all these worlds with His Lordly powers, who resides within all as the self-revealed 'I' who, creating all these worlds, withdraws them at the time of destruction and who is also the protector of all is the one Rudra alone. There were none who stood by Him for assisting Him.

How could the knowledge of Sriman Narayana, the Lord of all the worlds be the means of liberation ? Is it not the knowledge of those that are well known as the cause of this universe, the means of liberation ? This doubt is here cleared. The one who is the creator is the protector and the destroyer also. There is no one other than Him that frees one from samsara. Rudra means liberator from samsara. संसाररुजं द्रावयतीति रुद्रः - संसारमोचकः इत्यर्थः । द्वितीयाय - द्वितीयत्वाय सहायतया न केऽपि तस्थुः ।

There was no one other than Him to be a second entity to assist Him or to be a means to moksha 'सहायतया वा उपायान्तरतया वा केऽपि न स्थितवन्तः । मोचकः अन्यः कोऽपि नास्ति ।

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां नमति सं पतत्रैः द्यावापृथिवी जनयन् देव एकः ॥ 3-3

That Lord has his eyes in all places ; He has His faces in all directions ; He has His arms in all directions. He has His feet in all directions. That one Lord creating heaven and earth makes the jivatmans associated with arms and feet.

The Lord has a divine non-material auspicious form which is eternal and which has infinite eyes, faces, hands and feet as described in the Gita 'अनेकबाहूदरवक्त्रनेत्रम्' । That Lord by himself,

without needing any other accessory creates all this universe beginning with the heaven, the earth and others. He makes the jivatmans endowed with arms and feet. That means to say He endows them with bodies and indriyas. 'सर्वेषां शरीरेन्द्रियसंबन्धं कुर्वन् स्वयं अनन्याधीन-अनन्त शरीरेन्द्रियवान् I This is the meaning. 'बाहुभ्यां संनमति' signifies the creation of Gods and human beings where as 'पतत्रैः संनमति' signifies the creation of animals, creatures and birds, पतत्रैः means पक्षिः I

यो देवानां प्रभवश्च्योद्भवश्च विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ 3-4

May that Lord Rudra, who is the cause of the originaiton of gods, who is the cause of their glory, who transcends this entire universe, who is a great seer, and who created Hiranyagarbha first, unite us with an auspicious mind.

This is the mantra that affirms the fact that even मोक्षहेतुबुद्धिप्रदत्व is of the Lord Himself. A prayer is offered here to the Lord for granting such an auspicious mind that leads to one's upward evolution. उद्भवति अस्मात् इति उद्भवः I Gods are born of Him and so He is (उभ्दव) of all gods. The glory of being the Lord of gods and others - देवाधिपतित्व and others is gained on account of this one Lord. The Lord is the one master who grants the results of karma to all others. He is transcending the Universe. The universe is in a minute part of that Lord. सर्वस्यापि तदेकदेशैकदेशतया तस्य विश्वाधिकत्वम्। He is Rudra as he drives away the disease of samsara. He is a great Rishi as he has infinite omniscience. He created Chaturmukha before creating other gods. 'नारायणात्ब्रह्माजायत' 'तत्र ब्रह्मा चतुर्मुखोऽजायत' and others describe this. Let Him grant us an auspicious mind that is devoted to Paramatman. This is the prayer 'परमात्मविषयतया शुभया बुद्ध्या योजयतु' I

या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥ 3-5

O Rudra, the destroyer of the disease of samsara, the creator of Girisha, shine out to us with that body of yours (तनुवा) (शान्तमया) that is most agreeable on account of causing happiness, and which is auspicious, which is not terrible and which is of the nature of burning all sins.

Rudra here signifies the supreme paramatman and not the wellknown Rudradeva. The term Girishanta means that he is the creator of that Rudra - . 'गिरिशं तनोतीति गिरिशन्तः I पापकाशिनी-पापदाहिका वेष्णवी सात्विकी तनुः I शन्तमया-सुखप्रदया अत्यन्तानुकूलया I A prayer is made to the Lord here to show Himself with His pleasing auspicious form. This is similar to the prayer of Arjuna to the Lord of the Cosmic form for revealing to him once again the old beautiful familiar form 'तदेव भे दर्शय देव रूपं प्रसीद देवेश जगन्निवास' I

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिंसीःपुरुषं जगत् ॥ 3-6

O creator of Girisa, O Lord, who is propounded in the Vedanta, shoot that auspicious arrow you hold in your hand (for the destruction of the obstacles to my knowledge of Brahman). Do not cause injury to the purusha who is migrating in samsara.

गीः means Vedanta. तत्र त्रायते पाल्यते प्रतिपाद्यते इति वेदान्तप्रतिपाद्यत्वं गिरित्रशब्दार्थः I He who is propounded in the Vedanta is Giritra. अस्तवे मद्ब्रह्मज्ञानविरोधिक्षेपायकुरु I जगत् means one who is moving on the path of samsara. संसारपथ चङ्क्रम्यमाण I मा हिंसीः - means do not make him fall into the blinding ditch of samsara . संसारान्धकूपपतित मा कार्षीः I

A prayer is offered to the Lord here to ward off the obstacles to the knowledge of Brahman and to free one from the dismal depths of samsara.

As one has to meditate upon the Divine auspicious form of Lord, he has to meditate upon the divine weapons also. It may also be taken as 'अस्तवे यां बिमर्षि तां शिवां कुरु' । A prayer is made for protection here.

ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ईशं तं ज्ञात्वा अमृता भवन्ति ॥ 3-7

After thus praying unto Him and then knowing (through meditation) Him, the infinitely great Supreme Brahman, who is hidden as the innerself in all entities in accordance with their respective bodies, who has stood as the one pervader of the entire Universe, and who is the Lord of all people, sadhakas become immortal.

ततः परं - after prayer-this signifies that meditation upon Him for liberation becomes possible only after a prayer is made. सर्वभूतेषु गूढम् - this shows that He is pervading within all. परिवेष्टितारं points out that he pervades everything externally. Thus both अन्तर्व्याप्ति and बहिर्व्याप्ति are expounded. यथानिकायं - मशकमातङ्गदिशरीरानुरूप्येणसर्वभूतेषु अन्तर्यामितया वर्तमानम् ।

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ 3-8

I know this Purusha who is great, who is of the brilliance of the sun and who is beyond matter. Knowing Him alone does one go beyond death. For attaining that there is no other path.

The knowledge of Paramatman is the means of moksha. Anything other than that is not such a means. This is pointed out in this mantra. That Mahapurusha who is of the hue of Aditya, who is of the nature of jyothi, and who is beyond darkness is to be meditated upon. I know that object of meditaiton as this Mahapurusha. The term purusha signifies Vasudeva alone as pointed out in 'यथा पुरुषशब्दोऽपं वासुदेवे प्रतिष्ठितः' । The first half of this mantra is repeating what is taught in Purusha Sukta.

मृत्यु means samsara. For attaining Him there is no other means. अस्मिन् अर्थे विवादो नास्तीति मुनीनां परस्परं वचनमिदम् । आदित्यवर्णं This affirms that the Supreme has an effulgent ever-auspicious Divine form - दिव्यमङ्गलविग्रह ।

यस्मात् परं नापरमस्ति किञ्चित् यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः तेनेदं पूर्णं पुरुषेण सर्वम् । 3-9

All this is fully pervaded by that Purusha (यस्मात् अपरं परं नास्ति) to whom there is no second entity more celebrated than Him, compared with whom there is no subtler or greater entity, and the one who stands in heaven still like a tree.

Is it not said that the knower of the Atman alone transcends all sorrows as pointed out in 'तरति शोकं आत्मवित्' ? How can the knowledge of the आदित्यवर्णविग्रहपुरुष lead one to beatitude ? The answer to this question is in this mantra. As this purusha is all pervading आत्मत्व is for Him alone. This Vasudeva, the supreme purusha is the most celebrated and there is no entity which is either equal to Him or greater than Him. 'यदपेक्षया अतिशयेन अन्तःप्रवेशयोग्यं वस्तु नास्ति । यस्माश्च अधिकं विवृद्धं किमपि वस्तु नास्ति । He is in the supreme abode and by Him all this is pervaded. Ths word पूर्णं signifies that He is the inner Atman in all and that He is pervading all this. The orders of sentients are also sustained and supported by Him.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्ति
अथेतरे दुःखमेवापियन्ति ॥ 3-10

Therefore that Purushatattva which is the most celebrated is having no form (caused by Karma) and is without any sorrow. Those who know this become immortal where as others come upon sorrow alone.

ततः - On account of the fact that there is neither an equal nor a greater entity than that purusha. उत्तरतरं means सर्वोत्तरम् the most celebrated. अरूपं means कर्मकृतरूपरहितम् । The knowledge of that purusha alone is leading to liberation.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी च भगवान् तस्मात् सर्वगतः शिवः ॥ 3-11

Having the faces, heads and necks of all as His, residing in the cave of the hearts of all entities, Bhagavan is pervading everything. Therefore he is everywhere and also auspicious.

The doubt that the Lord may also be contacting defilement on account of his contact with all bodies is cleared here. Though He is purna and all- pervading He is opposed to all taht is defiling on account of his nature of अपहतपाप्मत्व । All bodies are His bodies and so He has all faces, heads and necks of all as his. He is residing in the hearts of all. In this form of the self of all he is all - pervading. Though He is सर्वगत there is no अशुभसबन्ध for Him. The term Bhagavan affirms that He is all-auspicious without any inauspicious quality - विना हेयैर्गुणादिभिः ।

महान् प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः
सुनिर्मलामिमां शान्तिमीशानो ज्योतिरव्ययः ॥ 3-12

This Purusha alone is the great giver of moksha. This purusha is propogator of satva. Therefore this immutable light is the ruler (ordainer) of this pure peace of the form of moksha.

It is here affirmed that the knowledge of Paramatman alone is the means to liberation. Prabhu means फलप्रदः । The फल is here of the form of moksha because it is used along with the word 'mahan', 'महाफलरूप मोक्षप्रदः स एव' । The reason for this is stated as सत्वस्य प्रवर्तकः । His glances on one at the time of one's birth are leading to the unfoldment and development of satvaguna in him leading to moksha. मोक्षार्थज्ञानहेतुसत्वगुणोन्मेषहेतुभूत - कटाक्षशालितया स एव मोक्षप्रदः इत्यर्थः । This purusha whose auspicous body is infinitely resplendent having the hue of Aditya is the ordainer of peace of the form of moksha which is divested of defects like राग and others मोक्षरूपां रागाद्युपद्रवशान्तिम् ईष्टे' ।

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 3-13

The Purusha who is the innerself of all is ever residing in the hearts of the people, being of the size of a thumb. He is to be grasped with the mind through devotion and (धृति) fortitude. Those who know Him become immortals.

The size of a thumb is described of Him on account of the small ether in the cavity of the heart where he dwells as antaryamin, and is not on account of His smallness. He is described as vaster than the earth and the heaven and all the worlds though He is residing thus in the cavity of the heart. गुहानिहितत्व निबन्धनाङ्गुष्टपरिमाणयुक्तः पुरुषः । हृदा means भक्त्या and मनीषा means धृत्वा । अभिक्लृप्तः means ग्राह्यः ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठत् दशाङ्गुलम् ॥ 3-14

The Purusha has thousand heads, thousand eyes and thousand feet. Having pervaded this Brahmanda characterised by ten parts from all sides, He is residing in the supreme abode, transcending it.

This mantra dispels the idea that the supreme self is delimited on account of the description of Him as the size of a thumb. By सहस्रशीर्षा and others it may be said that the supreme is capable of doing the function of the head, eyes and feet in all places on account of His omniscience and omnipotence. It is also a fact, as described in the Gita, that the Lord has a cosmic form which is most celebrated and has infinite heads, eyes and feet. अनन्तशिरोनयनादिदिव्यविग्रहयुक्त विराड् रूपी सन् । 'दशाङ्गुलं' does not mean ten inches. It means infinite distance. 'अनन्तयोजन इदमतीत्यातिष्ठत् इत्युक्तं भवति । दशाङ्गुलं may also mean the ten avaranas or enclosures. It means also the ten avayavas or parts and it is taken as an attribute to भूमिं । पञ्चभूत पञ्चतन्मात्ररूप - दशावयवयुक्त ब्रह्माण्डमतिक्रम्य परमपदे स्थितः इत्यर्थः । The term भूमि means ब्रह्माण्डम् । the infinite form of the Lord is thus described.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ 3-15

That which was and that which will be (as well as that which is) is Purusha alone (i.e. has the purusha as its self). He is also the Lord of the supreme abode which does not grow on account of food.

As everything is pervaded by the purusha the entire universe associated with the three times of the past, present and future, has that purusha alone as its self. अमृतत्व signifies मुक्तिस्थान which is

non-material. The paramapadam is having अप्राकृत भोग्यभोगोपकरण । It does not flourish on account of अन्न or प्रकृतिप्राकृतसंबन्ध । Even for this non-material abode He is the ईशान or प्रभु or Lord. By this it is affirmed that He is the Lord of both the Vibhutis viz. nityavibhuti and the Leelavibhuti.

सर्वतः पाणिपादं तत् सर्वतोक्षिशिरोमुखम् ।
सर्वतश्श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 3-16

That has its hands and feet everywhere. That has its eyes, heads and faces everywhere. That has its ears everywhere in this universe. It stands pervading everything.

Though the Supreme principle is described as 'अपाणिपादः' It is also described that it is capable of functioning everywhere with its hands and feet. It is pervading everything through the activites achieved thus.' सर्वतः पाणिपादादिकार्यकारि तत्तत्कार्यमुखेन सर्वमावृत्य तिष्ठति। There is no rule that its cognition should be only through the indriyas. It can gain knowledge even without indriyas. It can funciton even without indriyas. One indriya can also do the function of all indriyas or of any other indiryas. 'पश्यत्यचक्षुः स श्रृणोत्यकर्णः' says the scripture.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ 3-17

It has illumination of knowledge caused by all the sense organs. It is also bereft of all indriyas. It is the bestower of the results of worship. It is the controller of all. It is the well-wisher of all and also the object of attainment for all.

सर्वेन्द्रियगुणैः means knowledge caused by all indriyas and आभासः means प्रकाशः । He is having such an illumination. That amounts to saying that he is capable of knowing through the function

of the indriyas. He may have indriyas if he wishes thus. It is optional 'सर्वेन्द्रियमपि ऐच्छिकमेव / न स्वाभाविकं इत्याह / He is without indriyas. प्रभुत्व means सर्वफलप्रदत्व / ईशानत्वं signifies नियन्तृत्वं / He is a सुहृत् a well-wisher of all and he does not see the faults in others. He is the goal of all 'निरवधिक वात्सल्यशालि प्राप्यश्च' /

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ 3-18

The jivatman who is embodied wanders being deluded in the city having nine gates. But the Lord of all this universe of both moving and non-moving entities is beyond that jivatman.

The fact of having hands and feet everywhere is attributed to the jivatman also who is divested of all imperfections. So it may be doubted that the pure jivatman himself may be the Lord and controller of all. To dispel this doubt this mantra posits that these two viz. Jivatman and Paramatman are of quite different natures. The jivatman is identifying himself with the body which is thoroughly different from him which is like a city with nine gates and so migrates from body to body. हंस here means the thus migrating jivatman 'स्वात्यन्तभिन्ने अहमित्यभिमन्यमानो नानादेहसञ्चरण जङ्गाजालतया हंसशब्दितो जीवः नानादेहेषु उच्चावचयोनिषु लेलायते गतागतं कुर्वन् परतन्त्रतया बम्भ्रमीति" /How can such a jivatman be the Prabhu ? So this Prabhu is outside all this as the ordainer of this scheme of samsara consisting of stationary and moving entites.

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स श्रुणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ 3-19

Without hands or feet He is swift in movement and he grasps. He sees without having eyes. He hears without ears. He knows what ought to be known. There is none who is a knower of Him. They say that he is the first cause and the great self.

Even in the absence of hands, feet and others He is capable of doing those functions and He is not known fully by others. He is the omniscient and He is called a Mahapurusha who is the first cause of this Universe.

अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोकः धातुः प्रसादान्महिमानमीशम् ॥ 3-20

Being subtler than the subtle and vaster than the vast, He resides in the cave of the heart of this jiva, being its director. When one sees that Supreme, who is free from the taint of Karma and who is a superbly glorious ruler, one becomes freed from grief on account of the grace of that supporter.

The supreme is so subtle that he can enter into all subtle things also. At the same time He is infinitely great and vast. अस्य जन्तोः आत्मा - He is the प्रेरक or director of this jivatman. He is residing in the cave of the heart of all jivatmans. अक्रतुं means कर्मलेशशून्यं / When one sees Him through meditation one's sorrows get destroyed on account of the grace of that paramatman. 'प्रसीदत्यच्युतस्तस्मिन् प्रसन्ने क्लेशसंक्षयः' the grace of the Lord can be gained only on account of meditation upon Him.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ 3-21

"I know that ancient, undecaying Paramatman, the absence of whose birth is posited on account of His all pervasiveness and who is the self of all as He is everywhere" - Thus Brahmavadins say always.

The essential nature of Brahman is taught here. He is all-pervasive, unborn and the self of all.

चतुर्थः अध्यायः

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णान् अनेकान् निहितार्थो दधाति ।
वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ 4-1

The one akaara in which the Supreme Brahman is enshrined as its import, brings forth (creates) the many varnas on account of its association with power. That Lord destroys all this universe at the time of destruction. May He bring us together with an auspicious bent of mind.

The fact of Brahman being the cause of all this universe is expounded here. A prayer is offered to Him to enable us to think of Him. Akaara is the वाचक and it signifies the supreme Brahman who is the . वाच्य । All speech is said to have akara as its source. 'अकारो वै सर्वा वाक् । सा एषा स्वशोष्मभिः अभिव्यज्यमाना बह्वी नानाविधा भवति ।' 'अकारे प्रोच्यतेविष्णुः ।' As akara produces different varnas the supreme Brahman Narayana creates the universe of many varnas. He withdraws all that into Himself at the time of destruciton or Pralaya. The non-difference between the vachya and the vachaka is implied in a secondary sense and so the second half of the mantra used the words सः देवः with reference to एकः अवर्णः ।

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत प्रजापतिः ॥ 4-2

That itself is agni; that is aditya; that is vayu, that itself is the moon; that itself is the bright; that is Brahma; that is water; that is Prajapathi.

The truth of that Brahman being the self of all is taught here. शुक्रं means the bright नक्षत्रमण्डल ।

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ 4-3

You are the woman. You are the man, you are the boy and you are verily the girl. Becoming old, you move with the support of the staff. You alone become born in all kinds of forms.

That supreme principle itself is addressed here. The fact of His being the self of all is described here also. You assume all forms and become all 'त्वमेव सर्वरूपो जातोऽसि ।'

नीलःपतङ्गो हरितो लोहिताक्षः तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत् त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ 4-4

You are verily the bird with the blue colour, with the green colour and with the red-coloured eyes. You are the cloud which has the lightning with in it. You are the seasons and you are the oceans. You alone are the beginningless. So you are verily that from which all the beings are born. You are existing as the atman pervading all these.

Here also the सर्वात्मत्व of the Supreme being is declared. He is everything here. That means He is the self of everything. It is not स्वरूपैक्य which is taught here. The statement विभुत्वेन वर्तसे makes this point clear. He is existing in all these entities pervading them as their atman. 'अपि तु व्यापकत्वेन विभुत्वत्' The connotation of each term extends upto the inmost self and all terms signify that one supreme paramatman who is the अन्तरात्मन् of all entities.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ 4-5

The one unborn is stationed by the side of the one unborn

prakrithi of the red, white and black colour, which is creating manyfold creatures, similar to itself, and which he is enjoying and following. Whereas the other unborn discards that which he has enjoyed.

The word अजा here means the unborn prakrithi and not a she goat, the three colours are due to the modification of तेजस्, अप् and अन्न and are characteristic of them. It is the producer of varied entities that are similar in form to it - स्वसमानरूप विविधभूतभौतिक स्रष्ट्रीम्' । The jivatman who is unborn and who is unenlightened will follow it and identifies himself with it. Whereas an enlightened one discards it, gaining dispassion, after enjoying it for some time. अपरो विद्वान् कश्चित् कालं भुक्त्वा उत्पन्नवैराग्यः त्यजतीत्यर्थः ।

This mantra expounds discriminatory knowledge between the sentient and the non-sentient principle. One who has अहबुद्धि in matter follows it and enjoys it and is bound whereas one who has known the nature of himself and the nature of prakrithi gains वैराग्य and discards it. The nature of Prakrithi and the nature of the bound and liberated self are thus described here.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ॥ 4-6

Two birds of similar qualities which are inseparable from each other are perched on the same tree. Of the two, one tastes the sweet pippala fruit and the other is witnessing without eating.

In this mantra the distinction between jivatman and paramatman is taught. Though both of them have प्रकृतिसम्बन्ध the jivatman has Bhoktrtva whereas the paramatman has not it. सयुजा signifies that both of them are of similar qualities. समानगुणकःसयुक्ता

सखायौ points out that they are ever gether परस्पराविनाभूतौ । सुपर्णौ means that they are endowed with knowledge and other qualities which are like wings that are a means of movement 'गमनसाधनत्वेन पर्णशब्दितपक्षसदृश-ज्ञानादिगुणवन्तौ । - Pippalam means the result of karma. The other one is not subjected to karma but is glorious on account of the fact of His being opposed to all that is defiling. The tree is verily the body. Though both the Paramatman and the jivatman are in the body one is sujbected to experience of the result of karma whereas the other, the Paramatman is not subjected to any such experience as He is beyond karma.

समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशं अस्य महिमानमिति वीतशोकः ॥ 4-7

Being deluded by prakrithi, the purusha grieves as he is immersed in the very same tree, when he sees the Lord who is distinct from him, and who is pleased and when he sees all this world as the glory of that Lord, he becomes free from grief.

अनीशया means भोग्यभूतया प्रकृत्या । Being deluded means that the nature of his subservience unto Him and the nature of his ज्ञानानन्दस्वरूप are all covered by prakrithi. - 'तिरोहितपरमात्मशेषत्व - ज्ञानानन्दलक्षणस्वरूपः सन् । This jiva considers the body itself as the atman and as though immersing in mire suffers the sorrows caused on account of the contact with matter - when the jiva realises (1) the paramatman who is distinct from himself on account of his being the धारक, नियन्ता and शेषी and who is pleased with his action of worship and (2) also this universe as His glory, he becomes freed from sorrow.

ऋचोऽक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत् तद्विदुस्त इमे समासते ॥ 4-8

That immutable, in which all gods take refuge is the Supreme import of the Riks. What does he, who does not know that, do with the Riks ? They alone who know that, are residing fulfilled.

अक्षरम् is that which does not undergo change न क्षरतीत्यक्षरं । Riks here indicate the host of Vedas. परमेव्योमन् - प्रमाकाशे परमतात्पर्य - विषये the Supreme abode signifies the supreme purport of the Vedas and that is the Supreme Paramatman called अक्षर here. What does one do with the Rigveda and others if he does not know the Akshara, which is the epitome of the Vedas? Those that know that akshara live with happiness ये च तदक्षरं जानन्ति ते निरस्तप्रतिकूला: सुखं आसते । This may be taken to signify the supreme abode also . Then परमव्योम means the परमाकाश or Supreme ether where all gods namely Nityasuris are residing 'इमं मन्त्रं विश्वदेवशब्दितमित्यसूर्याश्रय परमस्थानपरतयापि योजयन्ति ।

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्ध : ।। 4-9

The Vedas, the sacrifices, the kratus, the vows, all that were before, all that will be in future and all that are spoken of by the Vedas - all these the mayin (The Supreme Lord) creates from this. The other one, the jiva is bound in this on account of being deluded by this.

Vedas means all rites and others that are prescribed there. Devayajna and others that are not connected with'yupa', the sacrificial post are yajnyas where as sacrifices like jyotishtoma and others are kratus. Vratas are varied such as 'chandrayana' and others. The Lord creates all these from out of matter or prakrithi which is called 'maya'. Matter is maya and the jivatman is deluded by this maya of the Lord. Jiva cannot be the creator as he is bound by maya. As the Supreme Paramatman is the antaryamin of all and has the achit and the chit as His body, He is in His composite form the material cause of this universe. He is not subjected to change but, matter, His body, undergoes change. He is the Lord of matter or maya and so He alone is the creator.

मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ।। 4-10

Prakruthi should be known as maya. The great Lord is the mover of maya. All this universe is pervaded by the jivatmans who are his parts.

What is maya? Who is the mover of maya? Maya is matter which is having the three gunas as its constituents. It is called maya because it is the cause of varied and wonderful creation. तिगुणात्मिकां प्रकृतिं विचित्राश्चर्यसर्गहेतुतया मायाशब्दितं विद्यात् । मायाया: प्रेरकस्तु महेश्वर: इति विद्यात् । - The word 'Maheshvara' signifies only Sriman Narayana and not any other god as seen in the mantra - 'य: पर: स: महेश्वर:' where the term Maheshvara menas Narayana as he is signified by akara. 'अकारवाच्यस्यैव नारायणस्य महेश्वरशब्दार्थत्वाभिधानात्' - The jivas are called the avayavas or अंशs of Paramatman as they are the inseparable attributes of Paramatman. 'तस्य अपृथक्सिद्धविशेषणतया तदंशभूतै: जीवै: सर्वं अचेतनं व्याप्तमित्यर्थ: । The अजा that was described earlier is the माया itself. The ईश: who was referred to earlier is verily this मायिन् । This maya itself is called देवात्मशक्ति earlier.

यो योनिं योनिमधितिष्ठत्येक: यस्मिन्निदं सञ्च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ।। 4-11

Meditating upon that resplendent ruler of all, the bestower of all desires, the one who is to be praised, the one who presides

over (as the mover of) each cause of this universe and in whom all this universe attains manifoldness at the time of creation and oneness at the time of destruction, one attains eternal peace.

The word 'yoni' means matter or prakrithi that is the cause of this universe. The repetition of the term 'yoni' is pointing out that the Supreme superintends over mahat and others that are the causes of this universe comprising of the five elements जगद्योनिभूतान् प्रकृतिमहदादीन् यः अधितिष्ठति ।

There is another reading of the mantra according to which it will be 'यो योनिः योनिमधितिष्ठति' । According to this the word yoni qualifies Brahman and declares that He is the cause of this universe. All this unvierse becomes one with the Lord being an inseparable attribute in the subtle form. At the time of creation it will become manifold. The Supreme principle characterised by this is the cause of the universe. The fact of Brahman being the material cause of this universe is taught here and by the statement योनींयोनिमधितिष्ठति it is signified that Prakrithi is the body of the Lord and so the Supreme who is the self of it is not subjected to any change, though He is the material cause. यस्मिन्निदं सञ्च वि चैति सर्वं इति प्रतिपाद्यमानमुपादानत्वं निर्विकारस्य आत्मनः कथमिति शङ्कावारणाय योनिं योनिमधितिष्ठति इति प्रकृत्यादिशरीरकत्वात् उपपद्यते इति । निचाय्य' means gaining realisation of the form of vivid perception. 'दर्शनमसानज्ञानेन विषयीकृत्य The devotee attains peace of the form of quietitude divested of any tinge of raga or dvesha or any other defilement.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो बुध्दया शुभया संयुनक्तु ॥ 4-12

May that Lord Rudra who is the cause of the origination of gods, who is the cause of their glory, who transcends this

entire universe, who is a great seer, and who saw Hiranyagarbha being born of Him, unite us with an auspicious mind.

This mantra is the same as the 4th mantra of the third adhyaya except for a slight change in the third pada. A prayer is offered to the Lord here for gaining His knowledge. His blessing alone is the cause of gaining the knowledge of himself. 'तज्ज्ञाने तदनुग्रह एव कारणमिति तं प्रार्थयते ।' - He cast his glances on Hiranyagarbha even as he was being born and blessed him that he might gain unrivaled knowledge. The intention here is that the Lord may cast His kind glances on us also.

यो देवानामधिपो यस्मिन् लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ 4-13

To that effulgent Lord do we offer worship with oblations, who is the overlord of all Gods, in whom all the worlds take refuge and who is the ruler of all these bipeds and quadrupeds.

In this mantra the three facts of शेषित्व, आधारत्व and नियन्तृत्व of the Supreme Being are expounded. He is the Antaratman of all gods and he alone is to be worshipped with all rites and actions. Kasmai menas here तस्मै. To whom else other than Himself can we offer all our worship? Worshipping Him through sacrifices leads to the attainemnt of that Supreme through meditation upon Him. 'यज्ञादिभिः तदाराधनं तदुपासनद्वारा तत्प्राप्तिसाधनमिति भावः ।'

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्ठितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ 4-14

Knowing that Paramatman who is the most auspicious (without any taint of blemish), the far subtler than the subtle, who becomes the creater of this universe by assuming various

forms (such as Hiranyagarbha, Prajapathi and others) in the midst of the Brahmanda, and who is the one non-second that pervades everything (in the form of the antaryamin) - one attains final beatitude.

He is the most subtle and is capable of entering into the subtle entities also - सूक्ष्मवस्तुषु अन्तः प्रवेशयोग्यं / Though He is pervading all and is residing in all entities as their inner controller He is not tainted with any defilement of those entities and so He is शिवम्. Knowing Him one becomes liberated from the bondage of samsara. Knowing signifies realisation through meditation.

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशान् छिनत्ति । 4-15

He alone, in whom the sages and the gods intuit their minds, becomes the saviour of this world at the proper time on account of the fact of His being the Lord of this universe and the hidden principle as the Antaryamin in all entities. Realising Him thus, one cuts the bonds of death.

The Brahmarshis are sages. काले means at the proper time when their karmas have become ripe कर्मपरिपाक काल विशेषे / गोप्ता - संसारमोचकः / Because He is the सर्वशेषी and सर्वान्तर्यामी He is the redeemer. 'शेषशेषिभाव शरीरात्मभाव संबन्धसत्वात् तादृशस्य शक्तस्य मोचकत्वौचित्यात् - Knowing Him in this form one becomes liberated. ज्ञात्वा means दर्शनसमानाकारज्ञानेन विषयीकुर्वन् / Realising Him through knowledge of the form of vivid perception and not through mere verbal knowledge.

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 4-16

Knowing that God, who is the one pervader of all this universe, who is residing hidden in all entities in the most subtle form, even as the essence of ghee is pervading milk, who is but yet the most auspicious, one becomes freed from all bonds.

मण्ड is the essence or सारांश. It is difficult to know Him as He is within all entities in the most subtle form. Though He is residing in all entities He is शिव the most auspicious. Knowing Him alone one becomes freed from the bonds of samsara.

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ 4-17

This great Lord, whose creation is this universe, is always residing in the hearts of all people. They who know him, who is graspable by the mind full of devotion and steadfastness, become immortals.

'विश्वं कर्म-क्रियते इति कर्म कार्यं यस्य सः' / the unvierse is his creation. He is Jagatkartha, that is the meaning.

यदा तमस्तन्न दिवा न रात्रिः न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी । 4-18

When there was mere tamas, and neither the day nor the night, neither the universe (of the form of having) a form or without a form, there existed that pure auspicious principle alone. That is verily the Immutable that is residing in the middle of the orb of the Sun. That is verily the adorable. On account of that itself there extended eternal knowledge.

This mantra expounds that the sacred Gayatri mantra also adores Him alone. The मूर्त and the अमूर्त aspect of the universe is signified by the terms सत् and असत् /

At a time when this kind of differentiation was not there and when there was not the division of day or night and when mere तमस् alone existed, at that time of dissolution there was not Brahma and there were not the movables and the immovables. तस्मिन् काले, 'ब्रह्मादिषु प्रलीनेषु नष्टे स्थावरजङ्गमे । आभूतसंप्लवं प्राप्ते प्रलीने प्रकृतौ महान् ॥ एकस्तिष्ठति विश्वात्मा स तु नारायणः प्रभुः ॥' - इत्युक्तरीत्या ज्ञानसङ्कोचलक्षणाशुभमन्तरेण केवलं शुभतया अविस्थितम् ।

He was the one auspicious entity residing at that time. His knowledge was supreme without any contraction even then. The word केवलः qualifies शिवः । On account of Him the सङ्कुचितज्ञानं of the people becomes capable of expanding. This signifies the meaning of the mantra - 'धियो यो नः प्रचोदयात्' । This knowledge or 'prajna' is 'purani' or eternal to the atman and this expands only on account of the grace of Paramatman.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ 4-19

No one can grasp that from above, nor from sidewards nor in the middle. There is no entity similar to that which is well known as infinite fame.

This infinite nature of this principle is here expounded. It is infinite in its essential nature and also on account of its auspicious qualities. No one knows it fully as it is all pervading 'यस्त्वपरिच्छिन्नकीर्तिः प्रसिद्धः तस्य सदृश किमपि वस्तु नास्ति' ॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनं एवं विदुरमृतास्ते भवन्ति ॥ 4-20

His form does not stand for being perceived. No one can see Him with his eyes. He who is residing in the heart is to be

attained by the mind through devotion. Those who know Him thus become immortal.

He is not visible to the eye either in His essential nature or in the aspect of His Divine auspicious form. Through devotion and steadfastness alone He is attainable.

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ 4-21

O Rudra, the driver of the disease of samsara, knowing that you are unborn, I, a cursed one afraid of samsara meditate upon your face which is full of compassion. Save me always from samsara, being pleased with this meditation.

Rudra means संसाररुग्द्रावकः । अजातः - one who is not tainted by samsara of the form of birth and others. कश्चित् a sinful person as I am. दक्षिणं मुखं प्रपद्यते is the prose order. प्रपद्यते means प्रपद्ये । The change in person is due to Vedic usage. 'दाक्षिण्यशालि प्रबुद्धमुग्धाम्बुजचारुलोचनं and शुचिस्मितं कोमलगण्डमुन्नसं ललाटपर्यन्तविलम्बितालकम् मुखं ध्यायामि' ।

मा न स्तोके मा न आयुषि मानो गोषु मानो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदसि त्वा हवामहे ॥ 4-22

O Rudra, the driver of the disease of samsara, do not harm us interested in our children or longevity of life or interested in cattle or in horses. Being angry do not harm the vigorous ones such as jnana and vairagya. We do worship you alone always bringing oblations in the assembly.

Do not harm me even if I desire children, long life, cattle and horses. These accessories are necessary for the development of Bhakti. You are also worshipped by the kamya karmas.

'अपत्यपुत्रायुगविाश्चादिप्रवणतया मा माहिंसीः / वीरान् is explained as वीर्ययुक्तान् ज्ञानवैराग्यादीन् मोक्षौपयिकान् / भामितः becoming angry on account of our offences. 'सदमित् त्वा is another reading. The meaning of this is 'always'.

पञ्चमः अध्यायः

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ 5-1

Tho two namely vidya (or knowledge) and avidya (or karma), which are of the form of worship of the supreme Brahman, which are of infinite forms are placed hidden in the jivatman (akshara). Avidya or karma is perishable. Vidya is on the other hand immortality. But He who rules over vidya and avidya is different.

The discriminatory knowledge of jivatman from Paramatman is taught in this mantra. The term अक्षरे is in saptami vibhakti and means 'in the jivatman'. ब्रह्मपरे ब्रह्माराधन रूपे / अनन्ते means that jnana and karma are the menas of different kinds of results as related to the innumerable aspirants - असंख्यात व्यक्तिके नित्यानित्यफलसाधनतया / vidya and avidya are spoken of as अमृत and क्षर / गूढे menas that these two namely jnana and karma are so tied up with the jivatman that it is very difficult to get them loosened - दुर्मोचता लग्ने / The Lord who is worshipped by these and who is the dispenser of all results is different. 'आभ्यां समाराध्यमानः तत्फलप्रदश्च अन्यः' Avidya is the cause of bondage and vidya is the cause of immortality.

यो योनिं योनिमधितिष्ठत्येकः विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ 5-2

He who is the only one that presides over all the causes

of creation (of the collective aspect) and also all causes of (creation in the individual aspect) of all forms and names and He who made the Sage Kapila that was born prior to creation endowed with knowledge, and he who cast His glances on that Kapila even as he was born (is different.)

The Supreme is declared to be different from Kapila and others and so there is no possibility of oneness with Brahman. 'योनिं योनिं' signifies समष्टि सृष्टि and विश्वानि रूपाणि signifies names and forms and points out creation in the individual aspect. All causes of all kinds such as काल, स्वभाव and others are included in 'योनीश्च सर्वाः' / He presides over everything without any exception. He made Kapila endowed with knowledge and cast His kind glances on him even as he was born. He is the creator of all and the created cannot become one with the creator.

एकैकं जालं बहुधा विकुर्वन् अस्मिन् क्षेत्रे संहरत्येष देवः ।
भूयस्सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ 5-3

Wielding variedly in many forms each one of the nets in this field of matter this Lord withdraws them (again in the end). This ruler creates again in other kalpas also this universe signified by the prajapathis. This Lord rules over all entities as their controller and so is greatly glorious.

क्षेत्रे means the field of matter. जालं the one that binds like a net. These are the effects of matter such as 'mahat', 'ahamkara' and others. He is glorious because He is always the ruler of all 'सर्वदा सर्वेषां नियन्तृतया आस्ते यतोऽसौ ततः महामहिमशाली' /

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यन्वनड्वान् ।
एवं स देवो भगवान् वरेण्यो योनिस्वभावान् अधितिष्ठत्येकः ॥ 5-4

Even as the sun shines out illumining all directions above,

below and sidewards, in the same way, this one venerable Lord that is to be chosen and adored, presides and rules over all causes.

अनड्वान् is the Sun who is the cause of the movement of hte wheel of time. He illumines all quarters at the same time. 'मुमुक्षुभिः वरणीयः भजनीयः भगवान् एक एव सर्वयोन्यधिष्ठाता भवति' ।

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेत् यः ।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान् विनियोजयेत् यः ॥ 5-5

तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम् ।
ये पूर्वं देवाः ऋषयश्च तद्विदुः ते तन्मया अमृता वै बभूवुः ॥ 5-6

He who endows all entities with their essential qualities and he who subjects to change all those that are liable to change, he who is the cause of all things, He who alone presides over all this and He who causes all qualities like satva and others function - is hidden in the Vedas and the secret Upanishads and happens to be the promulgator of the Vedas. The four-faced Brahma knows him. The ancient gods and the sages know Him. All those became immortal gaining similarity with Himself.

The word यत् is to be taken as 'यः' as there is change in gender due to vedic usage. He endows all entities like fire, water and others with qualities like heat, coldness and others according to His 'sankalpa'. पचति means cooks. Here it means संकल्पक्षणपाकेन निर्वर्तयति। पाच्यान् means those that are fit to be changed - परिणामयोग्यान् । He is the theme of the Vedas. He is ब्रह्मयोनिं- i.e., the pravartaka of all Vedas. Only people like Brahmadeva know Him and not others. तन्मयाः means तत्समानाकाराः ।

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव सचोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥ 5-7

He who is associated with the three gunas and who is the agent of actions that are means to results is the experiencer of the results of those actions done by him. He moves on account of his karmas, having all kinds of forms and being associated with the three gunas and having the three paths for him and presiding over the vital airs.

Having taught the nature of Paramatman the Upanishad now expounds the nature of the jivatman. He is associated with the three gunas namely satva, rajas and tamas. He has to experience the results of actions done by him for attainment of certain results. Thus he is a कर्ता and has भोक्तृत्व also. Visvarupah means he will be taking different kinds of bodies on account of his karma स्थावर-नर पक्षी-आदिरूपयुक्तः । The three gunas that are mentioned in त्रिगुण are kama, krodha and lobha. The three paths open for him are देवयान, पितृयान and कष्टगति । Being bound by karma the jiva will be migrating in this world.

अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुध्देर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यवरोऽपि दृष्टः ॥ 5-8

The jivatman who is associated with will and selfishness that are caused by the qualities of the intellect and the decision of the attributive consciousness of the atman, who has a form similar to that of the Sun - is seen in the scriptures as having size of a thumb. It is seen in the scriptures that he is of even a lesser proportion viz. having the proportion of the point of goad.

The size of a thumb is mentioned not because that is the true proportion of the atomic jivatman but because it is the size of the

heart where he resides. Though he is in some point of the heart he pervades the cave of the heart by his attributive consciousness and this is suggested by the word आत्मगुणेन He is of lesser proportion also as is seen in the bodies of mosquitos and ants and others. He is atomic in size and it does not change at any time. 'अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष यमो बलात्' । Points out this size of the jivatman. Buddhi is अन्तःकरण and the gunas of Buddhi are satva, rajas and tamas. अत्मगुणेन refers to various kinds of decisions formed as related to different objects. These decisions are different aspects of the धर्मभूतज्ञान or attributive consciousness. 'आत्मधर्मभूत-नानाविधार्थविषयकाध्यवसायेन युक्तः' The सङ्कल्प or will is the result of such decisions and the अहङ्कार or egoism of the form of आढ्योऽभिजनवानस्मि' is also the result of such decisions.

वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते । 5-9

The proportion of the Jiva is to be known as equal to one hundredth part of the one hundredth part of the tip of the hair. He, verily becomes capable of attaining infinity.

The size of the Jivatman is described here. In the state of liberation this very atomic jiva is able to gain infinity of the form of all pervasiveness through the extension of his attributive consciousness. 'मोक्षे धर्मभूतज्ञानविकासेन विभुत्वलक्षणनत्याय प्रभवति ।'

नैव स्त्री न पुमानेषः न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ 5-10

This jivatman is neither a woman nor a man. Nevertheless is he a neuter. Whatever body he assumes he will be associated with such and such.

By nature the jivatman is neither feminine nor masculine nor neuter. These are caused in him on account of the association of a male, female or neuter body. Womanhood and others are due to the body and never on account of the nature of the atman.

सङ्कल्पन – स्पर्शनदृष्टि होमैः ग्रासाम्बुवृष्ट्याऽऽत्मविवृध्द जन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाणि अभिसंप्रपद्यते ॥ 5-11

The embodied gains a well-advanced and celebrated birth on account of his will, contact, vision, oblations and giving food and water. He attains bodies in several species one after the other according to his past karma.

The cause of attainment of a better body is mentioned here. According to his will in respect of good things, his contact with auspicious things like the holy waters of Ganga and others, his vision of such auspicious things and also on account of oblations made in sacrifices and others he gains a birth in a higher species. A noble birth depends on these factors. Also according to the charity of food and water made by him, he stands to gain. If these are given with great regard to worthy and deserving people he gains punya. He gains birth in different categories such as Brahmanas and others according to his karma or action. 'पुण्यविषयसङ्कल्प-गङ्गादिलक्षणपुण्यवस्तुस्पर्श – तादृशवस्तुदर्शन – यागहोमादिभिः आत्मनो विवृध्दियुक्तं जन्म उत्कृष्टं जन्मेति यावत्'।

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ 5-12

The embodied self assumes a number of bodies that are gross or subtle on account of his own qualities of the form of the qualities of the mind (such as desire, hatred and others) and of the form of different actions done according to them. Another reason also is seen, which is the cause of having such atmagunas.

The embodied self gets a number of bodies of different proportions such as the body of an elephant or a mosquito. All these are on account of the several karmas of the form of yaga and others done by him due to various atmagunas of the form of desire and others that are of the form of interest in gaining the results of such actions. 'शरीराणि बहुविधान्यपि तत्तत्फलाभिसन्धिआदिलक्षण रागादिरूप - आत्मगुणप्रयुक्त - यागादिरूपक्रियालक्षणैः गुणैः हेतुभिः भजते । How does he come to have such atmagunas? The cause of the association of such atmagunas is also karma of the past. 'तादृशात्मगुणयोगे च पूर्वपूर्व कर्मैव हेतुः दृष्टः ।'

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 5-13

Knowing that effulgent God who is without either beginning or end, who residing in the midst of the effect, is a creator in a number of forms of this universe, who is the one pervader of all this universe - one becomes freed from all bonds.

He is the creator in the form of Hiranyagarbha and Prajapathi and others. He is so said to be the creator in a number of ways. The Supreme Paramatman is expounded in this mantra to be different and distinct from the jivatman on account of the fact of His being the creator and the all -pervader.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् । ते जहुस्तनुम् ॥ 5-14

Those sages of yore who knew Him, who is to be grasped through devotion, who is signified as one without a body, who is the creator and destroyer of this universe, who is always auspicious and who is the creator of vidya-got rid of their bodies.

भावग्राह्यं means भक्तिग्राह्यं । नीड means a body. He is said to be without any adhara such as body and others. कलासर्गकरं signifies creation of vidya which means शब्दसृष्टि । In the first of half of the mantra अर्थसृष्टि is mentioned and here शब्दसृष्टि is referred to. The objects and words were all created by Him. कला may also be taken to signify the creation of the sixteen kalas beginning with prana and ending with नाम । Then the distinction of the Lord from the jivatman of the sixteen kalas becomes well spelt.

षष्ठः अध्यायः

स्वभावमेके कवयो वदन्ति कालं तथाऽन्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ 6-1

Some wise people say that nature is the cause of this universe, whereas some others deluded by the maya of the Lord say that to be kala. But it is the greatness of the Lord on account of which this wheel of the universe supported by Brahman, is rolling on in this world.

The viewpoints that nature, time or karma are the causes of this universe are refuted in this mantra. It is affirmed that it is the will of the Lord that is the cause of this universe. The mahima of the Lord is verily of the form of His infalliable will. Brahma chakram is the wheel of the universe having Brahman as its support.

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्तते ह पृथ्व्याप्यतेजोनिलखानि चिन्त्यम् । 6-2

He, by whom all this is ever-pervaded, who is omniscient, who is the ordainer of time, who is the one repository of all auspicious qualities, who is the knower of all models is the Paramatman, ruled over by whom this effect of the form of

the world constituted of earth, water, fire, air and ether is produced. This truth is to be thought over.

It is pointed out that even नियति is under the rule of the Lord. ज्ञः means सर्वज्ञः । सर्ववित् means सर्वप्रकारज्ञानवान् । सर्वविद्यः may be separated as सर्ववित् यः or सर्वाः विद्याः यस्य सः । Karma here means the effect produced by Him. क्रियते इति कर्म इति कार्यतया कर्मशब्दितं पञ्चभूतात्मकं जगत् ।

तत्कर्म कृत्वा विनिवर्त्य भूयः तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥ 6-3
आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्वतोऽन्यः ॥ 6-4

(विनिवर्त्य) Turning away from all others things and performing (भूयः तत्कर्म) again and again that karma (the obligatory duties) which is of the form of devout service to the Lord and being endowed with the one, the two or the eight and also with their causes the subtle qualities of the atman (तत्वेन योगं प्राप्य) and being united with the Lord on account of the knowledge of sub-servience unto Him, and resorting to karmas that are with gunas, he who experiences (the results of such Karmas) all the desires (तेषां अभावे कृतकर्मनाशः) and who at the end of the experiences of all results of such karmas will work out the destruction of karmas, attains Brahman, upon the annihilation of all karmas. That Jivatman is in reality different form Paramatman.

In these two mantras it is expounded that the jivatman is different from paramatman. 'Tattvam' is Sriman Narayana as pointed out by the sruti 'तत्त्वं नारायणः परः ।' तत्कर्म means the performance of such karmas that are services to the Lord. एकेन This means the loving glance of the Lord at the time of one's birth 'जायमान कटाक्षेण ।' द्वाभ्यां Devotion towards the Lord and the devotion towards the teacher. यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । त्रिभिः signifies बाल्यं, पाण्डित्यं and मौनं । The eight are the eight yogangas. The cardinal virtues that are responsible for the gaining of these are mentioned here as आत्मगुणैः च । गुणान्तिवतानि means प्रारब्धत्वगुणयुक्तानि । भावान् सर्वान् विनियोजयेत् - कामान् स्वस्मै विनियोजयति । भुक्ते । तेषां अभावे - कर्मफलभोगा वसाने ।

As all karmas other than prarabdha are destroyed and as the karmas that are commenced are fully experienced the annihilation of karmas will be achieved. The delay is only so long as the fall of the body.' He gains Paramatman at the end of that body.

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादपरोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ 6-5

(सः) That Jivatman is the (आदिः संयोग निमित्तहेतुः) foremost cause of attaining union with Paramatman. He is seen to be higher and different from all that are limited by the three times of the present, past and future. (उपास्य पूर्वं) meditating first upon that jivatman (विश्वरूपं) possessing infinite bodies on account of karma, (भवभूत) who is migrating in samsara, (ईड्य) who is praiseworthy, and who is (स्वचित्तस्थ देवं) shining effulgently in one's own heart -

This mantra refers to the fact of meditation upon the jivatman. It is the only through स्वात्मोपासन that one is enjoined to do paramatmopasana. समीचीन-परमात्मयोगे तत्प्राप्तौ सः प्रधानहेतुः He is capable of having numberless bodies on account of his karma and so he is called अनन्तशरीरम् । He is without any parts and is higher

than all entities limited by time. He is स्तुत्यम् as he is of the nature of अपहतपाप्मत्व and others. First one should meditate upon the jīvatman and realise him and then he should meditate upon paramatman. This is in accordance with the teaching of the Katha Upanishad - 'ब्रह्मजज्ञं देवमीड्यं विदित्वा ।'

सवृक्षकालाकृतिभिः परोऽन्यो यस्मात् प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं ज्ञात्वाऽऽत्मस्थममृतं विश्वधाम ॥ 6-6

He, on account of whom this universe of sentients and non-sentients goes on changing is different from and more celebrated than those that are of the form of trees or time and others and the jivatman. Knowing Him who promotes Dharma by divesting one of all sins and who is the Lord of knowledge and others, who is the support of the universe and who is immortal and who is dwelling in one's own heart as the inner controller, (one gains liberation from samsara).

He is higher than and different from प्रकृति काल and आकृतिः। आकृतिः means jivatman. 'आ समन्तात् कृतिः यत्नो यस्येति, आकृतिः कर्ता जीव': The 'papa' in the term पापनुदं refers to the sins that are obstacles to the origination of knowledge ज्ञानोत्पत्ति-प्रतिबन्धकपापानि अपनुद्य ।

धर्मावहं means तदनुकूलपुण्यप्रवर्तकम् । भगेशं means षण्णां भग इतीरणा इत्युक्तानां ज्ञानादीतामीश्वरं । विश्वधाम means the support of the universe. This mantra thus expounds that परमात्मोपासन is the means for securing release from samsara.

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यम् ॥ 6-7

May we know that effulgent Lord who is the master of this world, who is adorable and who is the Supreme ruler of

all Rulers, who is the Supreme God of all gods, who is the Supreme master of all Masters and who is beyond every other entity.

The term 'Mahesvara' signifies that Supreme Being who is the ruler of all rulers and does not signify Rudra who is one of hte Trinity. 'विदाम is a prayer made to the Lord to endow us with this essential knowledge 'विदामेति ज्ञानप्रार्थना । परमं पतिं suggests that He is the sheshin and all others are sub-servient unto Him. He is the Supreme ground, controller and master of all.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते
पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ 6-8

There exists not a body for Him. Nor do sense organs exist for Him. No one is seen equal to him or higher than Him. His high power is revealed as manifold. And so is his action revealed with natural knowledge and natural force.

कार्यं means body, करणं means इन्द्रियम् । The action is associated with knowledge and force. This action is of the form of creation and destruction of this universe. 'ज्ञानबलाभ्यां सहिता सृष्टिसंहारादिलक्षणक्रिया ज्ञानबलक्रिया' ।

न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपः न चास्य कश्चिज्जनिता न चाधिपः ॥ 6-9

There is no one who is a master to Him in this universe. Nor is there any ruler over Him. There is no inferential mark of Him. He is the cause. He is the lord of the Lord of the sense organs. There is of Him neither a creator nor a Lord.

लिङ्गम् means ज्ञापकहेतुः । करणाधिपः means jivatman. He is the Lord of the sentients and the non-sentient.

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैःस्वभावतः ।
देव एकः समावृणोति स नो दद्याद् ब्रह्माप्ययम् ॥ 6-10

May that one Lord, who envelopes (the sentients) with the evolutes of matter on account of His own will, even as the spider (covers the object nearby) with its threads, grant us dissolution in Brahman.

The spider spreads its threads around the creature nearby and covers it. Likewise the sentient beings are covered with gunas of matter by the Lord on account of His own will. As a result of this their knowledge becomes clouded. 'प्राकृतैः तत्वै स्वेच्छातः चिद्वर्गमावृणोति लुप्तज्ञानं करोति।' The dissolution in Brahman that is prayed for here signifies non-apprehension of difference in nature from Brahman and not oneness with Brahman. 'मुक्तस्य ब्रह्मण्यप्ययो नाम भेदकाकारास्फुरणम् ।'

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ 6-11

The one God who is hidden in all beings, who is all-pervading, who is the innerself of all beings, who is watching over all karmas, who is dwelling in all beings, who is the witness and creator of all this universe but yet who is disinterested, is free from defiling qualities.

He is residing in all beings and it is not known by others. इतराविदिततया सर्वभूतेषु वर्तमानः । He has entered into the bodies of all entities and is prompting them in doing karma कर्मसु प्रेरकः । चेताः signifies that he is सकलप्रपञ्चनिमिता ।Though he is the creator of all this universe, He is not ruled by the three gunas and so He is केवलः that means उदासीनः । This Lord of this nature is Sriman Narayana alone and as described by the Sruthi - 'अपहतपाप्मा दिव्यो देव एको नारायणः ।'

एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ 6-12

Eternal happiness is for those wise people alone that realise their indwelling controller, who makes manifold the one seed (of this universe) and who has under his rule the many that are actionless. There is not that happiness for others.

The Lord is described here as having all the sentient principles under His rule. The jivatmans are incapable of functioning independently. Only when the Lord wills, do they become capable of functioning. The Lord is 'स्वाधीनसर्वचेतनावर्गः।' The one seed of the form of the unmanifested is made to evolve into the form of this universe by undergoing changes into महत्, अहङ्कार, इन्द्रिय पञ्चभूत and others. Only those that realise that Lord who is their inner controller become freed from the bonds of samsara.

नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ 6-13

The One eternal sentient who bestows the desires of many eternal sentients (is to be known for being liberated). That is the cause which is known from the scriptures of the Sankhya and the yoga schools. By knowing that God alone, one is freed from all bonds.

Ranga Ramanuja has split the words नित्यो नित्यानां in the first line as नित्यो अनित्यानां in this context. this may be on account of the fact that the merging of the jiva is mentioned here as 'स नो दद्यात् ब्रह्माप्ययम् ।The supreme is परमचेतन ।But the word is taken as नित्यानां by the Bhashyakara and Ranga Ramanuja also takes it as नित्यानां in the कठोपनिषत् ।

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ 6-14

The Sun does not shine there, nor the moon and the stars. These lightnings do not shine. Wherefrom can Agni do so ? All these shine after him the ever shining. All these shine out on account of his effulgence.

एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ 6-15

There is the one swan (shining) in the midst of all this world (of sentients and non-sentients). He alone is the fire enshrined in water. Knowing Him alone one goes across death. There does not exist another path for salvation.

Bhuvanasya - in the midst of the world of sentients and non-sentients. The Supreme is shining effulgently like a kingswan shines amids the host of birds. He also is called हंसः or one who goes. He alone is अग्नि or अग्रनेता and He is the bestower of moksha.

स विश्वकृत् विश्वविदात्मयोनिः ज्ञः कालकालो गुणी सर्वविद्यः ।
प्रधान क्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ 6-16

He is the all-creator and He has gained everything. He is indweller in the jivatman. He is the omniscient, the ordainer of time, the repository of all auspicious qualities, the promulgator of all kinds knowledge, master of matter and jivatman, the one who is perfect with the six qualities such as ज्ञान and others and the one who is the cause of release from samsara, sustenance of samsara and bondage in samsara.

Visvavit means who has gained everyting - the root विदि: means gain. आत्मयोनिः - आत्मायोनिः स्थान यस्य सः । तथोक्तः । The meaning is

that He is जीवान्तर्यामी । गुणेश-ज्ञानादि षड्गुणपरिपूर्णः। The six gunas are ज्ञानशक्तिबलैश्वर्य वीर्यतेजांसि । The word 'samsara' is taken along with each word मोक्ष, स्थिति and बन्धः He is continuously the cause of freedom from samsara and sustenance of samsara but He is the cause of samsara bandha only at the time of Pralaya.

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ 6-17

He is the self of Himself (and is of His own form, not having another one as his self) and is never a samsarin. He is well established in his function of rulership. He is the knower and goes everywhere. He is verily the protector of this world. He rules over this universe eternally and there is no other cause that can rule over the world.

Even in the state of moksha he is the only ruler. He is the immortal one and is never subjected to migration.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ 6-18

I an aspirant after liberation, seek refuge in (surrender unto) that effulgent God who creates Brahma first (at the time of creation) and who endows Him with the Vedas also and on account of whom the intellect of mine shines out.

The truth that 'there is none greater than that supreme Self; That Supreme alone is my refuge' has been expounded. The mantra for performing prapatti at the feet of the Lord for making Him pleased is given here. It is this Lord that creates Brahma in the lotus of his navel and grants him the power to create the universe by giving him the knowledge of the Veda. He is the cause of the illumination of the Buddhi of one and all. 'आत्मबुध्दे प्रकाशो यस्मात् सः

आत्मबुध्दिप्रकाशः।' It is one account of His grace that the intellect of one will become Godward.

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ 6-19
यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ 6-20

When people become capable of folding akasa like a sheet of skin, then only will there be an end of all sorrow without knowing the Lord, who is partless, who has done what ought to be done, who is serene, who is without any defect and who is the bridge to liberation, and who is self-effulgent like fire which has burnt the firewood.

Even as folding akasa like a sheet of skin is an impossibility, gaining moksha is an impossibility without knowing the Lord. In the absence of the knowledge of Brahman ther is no possibility of moksha at all. निष्क्रियं means कृतकृत्यम् । शान्तम् signifies that he is divested of the defects of hunger, thirst and others - अशनायाद्यूर्मिषटकरहीतं । He is without any defect whatsoever. He is never having the defect of being averse to those that seek Him. आश्रितपराङ्मुखत्वाद्यवद्यरहितं । निरंजनं means that He is of the nature of having no attachment. He is the main means of gaining liberation. Without knowing Him moksha is never possible.

तपः प्रभावात् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यक् ऋषिसंघजुष्टम् ॥ 6-21

The Sage Svetasvatara taught in a supreme manner this supremely sacred truth of Brahman, that has been adored by host of sages like Vamadeva and others, to the paramahamsa sanyasins, on account of the efficacy of his penance and the benign grace of the Lord.

Tapas here means concentration of mind as pointed out in मनसश्चेन्द्रियाणां च ऐकाग्र्यं तपः । It is on account of Paramatman that he became endowed with knowledge of Brahman. अत्याश्रमिभ्यः is explained as पूज्याश्रम-युक्तेभ्यः These are the Paramahamsa Sanyasins.

वेदान्ते परमं गुह्यं पुरा कल्पे प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ 6-22

This teaching which is the supreme secret of the Upanishads and which was taught in the previous kalpa to Brahmadeva should not be given to one whose mind has not been calm, to one who is not a son nor a disciple.

The command here is that it should be taught to one whose mind is divested of raga and dvesha. This teaching may be imparted to one's sons and disciples. It should not be taught to all and sundry.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
यस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥ 6-23
प्रकाशन्ते महात्मनः ॥

These truths that are taught to a noble one who has supreme devotion towards the Lord and who has the same kind of devotion towards the preceptor as he has towards the Lord, shine out. These truths shine out when taught to such a noble person.

If these turths are taught to one who has no devotion towards the Lord as well as the preceptor, they will not be properly imbibed. They become difficult to understand. भगवद्विषये गुरुपिषये च उत्कृष्ट-भक्तिशून्यानां उक्तार्थाः उपदिष्टा अपि दुर्ज्ञानाः 'These truths shine out only to him who has supreme devotion towards his teacher and the Lord. The repetition marks the conclusion of the chapter.

Index of Mantras

About this book

"He has chosen to present here, in concise but comprehensive style, the essential ideas of nine among the thirteen Principal Upanishads (Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Mahanarayana and Svetasvatara), each of them having a unique contribution to make an apurvata to illustrate ... The texts selected here are not only popular but edifying to the comman man".

"The author has closely followed the gloss of Ranga Ramanuja Muni both in the translation and in the additional notes. This line of thought has been presented for the first time in English."

(From the foreword)

PRINCIPAL UPANISHADS

VOLUME - I